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THE PHILOSOPHY OF RELIGION OF THE ĀḺVĀRS.

BY

DR. K. C. VARADACHARI, M.A., Ph.D.

INTRODUCTION

The most important feature of any culture is its capacity to make man see his real place in a world of transience. *Human* values have no place in the scheme of reality and, even if they have, they are rushed out of existence as time rolls on. In the long history of man, man has worshipped at several altars, and has rent his soul seeking to see just one step beyond, that step that shall make him see light where he saw darkness, that step that shall make beautiful what was ugly, that step which will convert his misery into unexampled joy. Trees, stones, disembodied ghosts, and severe masters, teachers and all have been worshipped all the world over and all the time, for the sake of crossing over the misery of life. There was perceived or 'somehow' felt an inherent superiority in these. The original Vision of the primitive granted to all things a living glow, a numinous or pseudo-numinous halo. This has been described rebukingly by some as animistic. But behind all these expressions of worship, however irrational, there was the enveloping consciousness. Gradually man, ascending in his culture, seeking to discover the immortal in the mortal, to hold on to that immortal behind the changing flux, has begun to see not an infinity of souls or spiritual entities superior to the human, which tenant the trees and stones, brooks and rivers, awful mountain tops and deep yawning gulfs and valleys, but the One Infinite

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Being who indeed directs all these souls, if indeed these souls are many, and is Himself. The importance of this growth should not be underestimated. But this growth had not been achieved amidst cultured people without a lot of struggle. In this struggle, reason became the critic; and feeling, the defender of the earlier views about these powers of stones and trees, and others. Reason struggled to discover the exact nature and reality of these forces, for if people did not inspect and reflect they could not know how to approach these gnomes and spirits behind trees and stones and animals and other powerful creatures. The approach to these entities cannot be the sole privilege of the shamans and chanters and magicians. Reason dictates universality. And supposing the shamans have this unique power to converse with these powers, it should be possible for all persons by adopting the same approach to converse with these forces. If the same approach does not yield the result, the approach being valid, the object of adoration should be false. This situation arose. Reason, then, sought other ways of approach. It began a critical investigation into the sources of our knowledge, the process of our knowing and the constitution of the universe with the help of the assured sources of knowledge. Perception is the one verity, the other is the inference based on this. The history of philosophic thought all the world over has its beginnings in the strict limitation of the source of knowledge to perception at first, as can be seen in all materialistic schools, whether Hindu or Greek. The Cārvākā-theory in India was the materialistic counterpart of the Lucretian school in the West. Later, using as they did the apparatus of reason in inference, reason strictly limited to the observances of uniformities of nature and causal sequence was accepted in addition to the perceptual self-evidence. Thus came into existence the important heretical schools of Buddhism and which had their opposite number in Pragmatism and Empiricism. The recurrence of these same schools in later periods of history, here and elsewhere, only means that the History of Religious Philosophy presented similar or modified objects of worship, and Reason harped back to the original reasons which met the earlier occasions. For not *until the fundamental scepticism of faith is removed and a foundational experience of the Divine, amenable to Reason or rather satisfying it in its deepest and fundamental aspect as the most dependable and demonstrable Unity of the Universe, is granted*, will Reason cease to resurrect the ancient reasons against the source of truth which is known as the Divine Revelation, to which all must be inheritors. Such an assurance could not be given by the ordinary materialist, and no philosopher could give it, because he was in duty

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bound to resist the lure of the sublime and the holy, and not merely resist it, but also criticise it for its shortcomings in respect of universality and harmony and purpose.

Who then are the people to whom we owe the constant reformulations of our Religious Object? We should turn to the Seers, Ṛṣis, Āḻvārs, Siddhas, who have faced these materialistic and philosophic problems from the standpoint of the Sublime Ecstacy of their discovery of the Real Ultimate. That is why the recurrent refrain of the ancient seers is reiterated in modern language in every age, suitable to each, there have come into existence or 'descended' as if from the haven of bliss, souls, pure and luminous, to make men aware of and respond to the eternal truth. If history does not show the continuity of civilizations, as it does not, if men have not survived the catastrophes of their environments, there has atleast been the one immortal flame, the Divine, descending into the scheme of things, in some form or other, to give it back its call to harmony and vitality to pursue.

In the early period of this country there had been the Ṛg Vedic seers; in the middle period, we have had great seers of the Mahābhārata and Rāmāyaṇa and the Purāṇas, and just before the beginning of the great philosophical schools under the inspiration of Śaṅkara and Rāmānuja (or rather his grand-teacher Nāthamuni), we had the āḻvārs and the śaiva nāyanmārs. This development was exclusively southern, in the quiet country on the banks of the rivers of Tāmraparnī and Kāverī and sea-coast towns like Māmallāpuram (modern Mahābalipuram). The language of these saints was Tamil, but so replete is it with the lore of the Bhāgavata and Pāñcarātra and Vedic truths, that it may well be, as it has been traditionally held to be, renderings suited to that age, of the imperative truths of Divine Life. The religious consciousness had deviced several strata of mythology, that true medium of instruction into sacred truths as Plato held it, such as the Vedic (revelational) Brāhmaṇic (ritual) Upaniṣadic (philosophic), Paurāṇic (historical) and Itihāsic (anecdotal and semi-historical). The āḻvārs made immense use of these in an integral manner, that is, by synthesizing these versions whenever possible so as to yield unitary instruction or truth. There are many points, of course left untouched. We should understand their mission, and that was to infuse the Divine Consciousness in men, low and high, vain and humble, seeker and sinner. We may not ask for an *integral philosophy* of mystic or religious consciousness from their writings. But a philosophic[illegible] is necessary. Therefore this attempt.

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II

DATES OF THE ĀḶVĀRS

In an age that is keenly alive to the historical sense there is obviously no place for fabulous accounts. Indeed they are suspect. The fabulous claims made on behalf of the āḷvārs as belonging to ages far in advance of the historical dates has been given up by every one except the incurably credulous. Whether dates have any value in so far as the acceptance of their teachings or their mission is concerned is a matter that depends on the need at the historical moment when such claims had the useful purpose of advancing the mission itself. The Vedas and the āgama have always claimed supernatural and superhistorical status.

The Age of the Āḷvārs has recently received considerable attention at the hands of South Indian Historians.[1] But no one seems to have made up his mind as to the exact dates of these seers.

The order of the āḷvārs has been variously stated; and we find that no less than seven lists[2] have come down to us. It is doubtless

1. (1) Dr. S. Krishnaswami Aiyangar: *Indian Antiquary* 1906 p. 290. *Early History of Vaishnavam.* 1920 *Ancient India.* 1911. *History of Tirupati* Vol. I p. 58ff.
   (2) Mr. Rajagopalachariar: *Vaishnavite Reformers of India* 1909.
   (3) Mr. M. Srinivasa Aiyangar: *Tamil Studies* 1908.
   (4) cf. Gopinath Rao: *Madras Review.* Feb. and May 1905.
   (5) Raghava Aiyangar: *Sen Tamil.* Vol. VI. JORM. I. ii; I. iv; II. ii: *Āḷvārkal kāla-nilai.*
   (6) Prof. M. S. Purnalingam Pillai: *Tamil Literature.* ed. 1922 pp. 181-195 J. M. Somasundaram. JSVOI. Vol. I. pt. ii. p. 161 *Vengadam in Tamil Literature.*
   (7) V. R. R. Dikṣitar. *Early Tamil Religious Literature.* I H Q. XVIII. 1942.
   (8) Inscription on Arulala Temple at Tiru-attiyūr (Conjeevarem Viṣṇu) (Ins. 33 of 1893. GERI 14th aug. 1893.) about provision for annual celebration of the festivals for Pūdattāṛvār and Poygai.

2. Guruparampara of Pinpazhakiya Perumāl Jīyar: Parāśara Bhattar: Tiruvarangatta-mudanār: Venkatanātha gives *two* versions: Prabhandasāra: Manavālamāmuni: cf. *Tamil Varalāru:* K. S. Srinivasapillai. 1930, p. 136 ff.

Guruparampara of Pinpazhakiya Perumāljīyar: 1. Poygai, 2. Bhūtattār 3. Pey, 4. Tirumaḷiśai, 5. Nammāḷvār, 6. Madhurakavi, 7. Kulaśekhara, 8. Periyāḷvār, 9. Āndāḷ, 10. Tondaradippodi, 11. Tiruppanāḷvār, 12. Tirumangai. *Parāśara Bhatta gives another order:* 1. Bhūtattār, Poygai, Pey: 4. Periyāḷvār, 5. Tirumaḷiśai, 6. Kulaśekhara, 7. Tiruppānāḷvār, 8. Tondaradippodi, 9. Tirumangai, 10. Nammāḷvār *Tiruvarangattamudanār's table:* Poygai, Bhūtattār, Pey. 4. Tiruppanāḷvār, 5. Tirumaḷiśai. 6. Tondaradippodi, 7. Kulaśekhara, 8. Periāḷvār, 9. Āndāḷ, 10. Tirumangai 11. Nammāḷvār.

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safe to take the traditional order as stated in the *Guruparampara*, but one is afraid even to make a distinction as between the types of traditions that we should accept. The list drawn by Dr. S. Krishnaswami Aiyangar is the traditional one. He gives the traditional dates also.

The first three āḻvārs	Poygai, Bhūtattār, Pey:	4203 B.C.
	Tirumaḻiśai āḻvār	4203 „
	Nammāḻvār	3102 „
	(Madhurakavi)	3102 „
	Kulaśekhara	3075 „
	Periyāḻvār	3056 „
	(Āṇḍāḷ)	3005 „
	Tondaradippodi	2814 „
	Tiruppāṇāḻvār	2760 „
	Tirumangai	2706 „

Ancient India p. 404.

Dr. Krishnaswami Aiyangar writes rightly "The actual dates ascribed by the hagiologists to these āḻvārs will not bear scrutiny but the order in which they are mentioned is substantially correct".[1]

Mr. Srinivasa Aiyangar, one of the earliest writers, who tried to fix the dates as well as the order of the Āḻvār-list with the help of philological evidence, has made hasty generalizations. For instance, he considers that the first Āḻvārs, Poygai, Bhūtattār and Pey, should have flourished in the latter half of the seventh century. for the only reason that their descriptions of the God on the Tirupati Hill is said to be applicable to both Śiva and Viṣṇu. This statement is unfortunately not a clinching one as it may well be that Viṣṇu took up this form, and the Image continued to be looked upon as Viṣṇu both before and after Rāmānuja. That it was at no time a śaiva shrine could

Sri Vedānta Deśika gives two versions : 1. Poygai, Bhūtattār, Pey ; 4, Nammāḻvār, 5. Periāḻvār, 6. Āṇḍāḷ, 7. Kulaśekhara, 8. Tiruppaṇāḻvār, 9. Tondaradippodi, 10. Tirumaḻiśai, 11. Tirumangai, 12. Madhurakavi. In the *Prabhanda-sāra* the order he gives is: Tirumaḻiśai the 10th in the first version is restored to his traditional place as the 4th. Āḻvār, Madhurakavi is the 6th as in the tradition. Periāḻvār is the 8th and Āṇḍāḷ the 9th, Tondaradippodi becomes the 10th, and Tiruppāṇāḻvār the 11th and Tirumangai the 12th. *Srī Manavalamāmuni* writing about this states another list: 1. Bhūtatar, Pey, Poygai Nammāḻvār, Tirumaḻiśai. Periāḻvār, Tirumangai, Kulaśekhara, Tondaradippodi, Tiruppāṇāḻvār, Āṇḍāḷ, Madhurakavi.

1. ANCIENT INDIA, p. 194.

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well be established for the simple reason that none but the Vaiṣṇava saints have sung praises about this Image on the Hills of Vengadam.[1]

We may point out in this connection that the descriptions of the Poygai āḻvār said to intimate the Unity of Śiva and Viṣṇu in the Image at Tiruvengadam, or elsewhere generally in his philosophico-theological conception, do not bear scrutiny. The description given in *Mudal Tiruvandādi*. 5, is a description in contrast of both the gods Śiva and Viṣṇu which finally declares that the former is the body of the other.

Hara (is the name of the one) Nārāyaṇa the name (of the other):
Ignorant Bull (and) Garuda (are) the vehicles:
Āgama (and) Veda (are) the scriptures:
Mountain (kailās) (and) Ocean (of milk) place of residence;
Destruction (and) Protection (their) functions;
Trident (and) Wheel (their weapons) in their hands;
Fire (and) Cloud the hue;
One is the body.[2]

This last statement is an important realisation of the body-soul theory and Śiva is declared to be the body of the Lord. Taken out of the context it may mean that they both have one form, but in the manner of the statement by Poygai there is no possibility of taking that view. This is equally true of the 74th verse of the *Mudal*

1. It is only in XVII and XVIII century that Śivajñāna Muṇivar and Aruṇagiri have sung about the Tirupati Hills as the resort of Kumāra. But this may well be accepted since Kumāradhāra-waterfalls on the Hills is considered to be the place where Subramaṇya practised austerities to realise Nārāyaṇa there.

2. *cf.* HISTORY OF TIRUPATI: Vol. I. p. 60. But refer to Periavāccānpillai's Commentary, which does not permit us to make any different construction about the Form being one: *Meni yonṛu* only means that one is the body of the other.

cf v. 28 which clearly point out that Śiva is in one portion of His (cosmic) bodies *māmatil Mūnṛeyita iṛaiyān ninnākattirāy*. This ought to dispose of all speculative translation.

And *cf. Annual Report of Mys. Arch. Dept.* for 1930. p. 69. "The real character of Venkaṭeśa is a matter of great interest since he has been perhaps the most popular of the Vaishṇava gods of South India from about the sixteenth century A.D. The Jaṭa-makuṭa and the cobra across the shoulders, which are said to be present in the original Tirupati image are definitely Śaiva features, while the figure of Lakshmi engraved on the chest is clearly Vaishṇava. The Tirupati image has no conch or discus in stone and there appears to have been some reason for the Śaiva opponents of Śri Rāmānujā-chārya to have claimed it as Śiva. But about 1110 A.D. or earlier, even during the life-time of this teacher, the Choḷas carved the figure of Veṅkaṭesa at the back of the temple of Mukti-nātheśvara at Binnamangala in the Bangalore District. The figure has jaṭa-makuṭa and phalaksha or the third eye and holds discus and conch in stone. Since it stands betwsen Śiva and Brahmā, it is certainly Vishṇu among the Trimūrtis. Thus Rāmānujachārya was justified in claiming Veṅkaṭeśa as Vishṇu. At the same time, the jaṭa and the third eye give it a Śaiva leaning."

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Tiruvandādi.[1] Nor does this catholicity, so apparently modern, reveal that the Lord was considered to be anything but capable of both the activities, and indeed of all world-activities. The reference does not clearly show that the Āḻvār had in his mind the Vengadam shrine. As Dr. Krishnaswami Aiyangar points out the Āḻvār is devoted to Viṣṇu alone without doubt, and His love for Tirupati is because the "God in Tirupati is Viṣṇu beyond a doubt."[2] All Gods are considered to be the body of Viṣṇu, Śiva, Brahmā, Indra and others also. It is this fact that is reiterated so constantly that men might choose to worship the one Supreme Being, Viṣṇu, Nārāyaṇa, Trivikrama, the Lord at Vengadam, in whom are all other gods. The verses 5, 28, 74, and 98 of the *Mudal Tiruvandādi* have to be construed in this spirit. Construed in this manner, the point made out by Srinivasa Aiyangar, Dikṣitar and, to a certain extent, conceded by Dr. Krishnaswami Aiyangar, seems to be pointless and wrong. The heroic deeds of Śiva and Viṣṇu are not interchangeably used either as Dikṣitar affirms. It is likely that the *abhedabuddhi* between the two deities consisted in clearly perceiving that Śiva was the instrument, a very great and powerful instrument of Nārāyana, as the fourth Āḻvār affirmed in his *Nānmukhan Tiruvandādi*. The effort to place the first three or four āḻvārs at the declining period of the Sangam Age, namely the sixth century, has been to show that the particular development of their style of writing which could not be set to Music almost came to a close about this time. Dikṣitar thinks that this justifies the placing them about the sixth century. Prof. V. Rangacharya,[3] merely affirmed that the āḻvārs lived during the three centuries between the sixth to eighth, without adducing any evidence.

Further the wide acquaintance of the early āḻvārs with the purāṇic literature clearly shows that they were adepts in the Sanskritic thought and language. The fourth āḻvār, Bhakti-sāra; Tirumaḻiśai, exhibits a close understanding of the categories of reality as maintained by the orthodox schools. Indeed we have in the person of the fourth āḻvār, a Philosopher-seer. "It is said that he entered into all religions prior to being converted to the vaiṣṇava

1. Bull (vehicled) (and) Bird-vehicled; Burner of the Fort (and) breaker of the Chest; Ash-smeared (and) Blue-hued; having woman as part of his body (and) having the lotus-born (on his heart); with matted hair (and) with high crown; the Gaṅgā-wearer is fit to be protected by the Long-feeted (Trivikrama): v. 74.

cf. Śvet. up. I. 9: Jñājnau dvā vajā viśa niśau: and also *Śvet. up. I. 7* which immediately after describing the greatness of Rudra switches on to the higher than He, viz. the Parabrahman. *Cf. Śvet. IV. 5 ff; 12.*

2. History of Tirupati, Vol I, p. 65.

3. Review of History on Tirupati Vol. I. "Hindu" 22nd Sept. 1940.

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faith by Pey-āḻvār. If this be so, it must have been at a time when the Jainas, Buddhists and Śaivas were fighting with one another for religious supremacy" says Srinivasa Aiyangar.[1] Now the *Guru-paramparā*, a work belonging to the XIIIth century, states that Tirumaḻiśai was a śaiva seer and poet for a period of two thousand years, before he was converted to Vaiṣṇava theology. Whatever this might mean, it is certain, that it was a period of considerable religious searching and sincere approach to the problems of religion and redemption. Tirumaḻiśai's wanderings into the several sects which were contemporaneous in South India were more of the modern variety of joining every sect in order to understand the inner meaning and value of the several practices. Such a possibility need not be ruled out at any period in history. The claim therefore that he belongs to the period of rivalry when the atheistic buddhists and jainas were being slowly submerged or weeded out by Smārta and Paurāṇic tradition alone, is not clear. It is not until we reach Kulaśekhara that we find the proselytizing zeal in full swing.

Secondly, it is a moot-point as to when the Purāṇic literature[2] started. Admittedly almost all the modern editions of the Purāṇas have undergone steady, and in some cases, complete interpolation and rejection and amendations. For instance the version of the *Mārkandeya Purāṇa* cited in the *Nānmukhan Tiruvandādi* is not found in any edition of it. But the version is to be found in the Mahābhārata.[3] Such being the case if we accept that the sixth century forms the culmination of all modern editions, the earlier versions which have been almost omitted by sectarians must have been considerably older. Dr. R. C. Hazra's dates regarding the Paurāṇic Age thus help us in placing the earlier āḻvārs considerably earlier than the sixth century. Possibly a rough estimate may be

1. TAMIL STUDIES, p. 305.

2. Earliest references to Purāṇas are in A. V. XV. 6. 11-12, XI. 7. 24. cf. AGE OF THE PURANAS : S. D. Gyani. New Indian Antiquary. V. p. 131. where he divides the Purāṇic period into four sub-periods. The period is from B. C. 1200 to 1000. B. B. The second period B. C. 1000-600. B. C, Bifurcation stage where we have *bhaviṣya* accounts, the third is the pañcalakṣaṇa stage B. C. 1600—A D 100. and lastly the sectarian or encyclopaedic from A. D. 100-700 A. D.

3. But cf. BHAGAVATA XII. 8-10 has the story. I wrote in my article on *Philosophy of Religion of Tirumaḻiśai āḻvār* (J. I. H. 1942) about his experience of Nārāyaṇa being identical with that of Mārkandeya. I also remarked there that Mārkandeya's conversion to Nārāyaṇa-worship was to be seen clearly in the Bhāgavata XII alone and is not found in the Mh. B. But I now find that we need not treat this Bhāgavata XII version as an interpolation as the entire story is narrated in the *Mh. B. Vanaparva* 187 and 188 chapters. I could not get the critical Edition Mh. B. (B. O. R. I.) for consultation

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third century, at the beginning of the so-called Sangam Age rather than at its close.

Thus during the age of the āḷvārs Poygai, Bhūttār, Pey and Bhakti-sāra, there is clear and unmistakable evidences of Vaiṣṇava and Śaiva and other sects but not their antagonism. That varieties of sects existed in the pre-āḷvār periods too, as testified to in the Vedic literature of Varuṇa, Agni, Indra, Prajāpati, Brāhmaṇaspati superiorities, is a clear and much evident fact. To speak of Saiva and Vaiṣṇava sects thus as special feature of the post-early-āḷvār period, is to misunderstand the entire tradition of Hindu thought. Thus we know that in the earliest South Indian Tamil Literature it was well recognized that Viṣṇu (Māyon), Indra (Vendan), Varuṇa (Varuṇan) and Subramaṇya (Seyan) were the four Gods worshipped.[1] The Pāñcarātra doctrine is very old; so is the Vaikhānasa school of Āgama. But this sectarianism was not tarnished with fanatical persecution of each other on the social side. There was the common understanding of the mythological unity of consciousness that all the several gods existed and had powers of granting boons and favours in return for praise and sacrifice, as is evidenced by the Brāhmaṇa-literature perfected by Mīmāmsās. These worships of several gods by one and the same individual were made in order to gain favours from each one of them in respect of things they could grant, because they were the *adhisthāna–devatas* of such objects of desire. This however, did not entail the competition between the Gods. It is only because the fourth *puruṣārtha, Mokṣa*, became the most important, having which man has everything, that impelled the āḷvārs to assert the One God from whom all did take their rise and growth and power. This was considered to be Nārāyana. Such being the case, the āḷvār-consciousness (as in the case of nāyanmār–consciousness) being focussed, unlike the philosophic consciousness of the upaniṣadic pursuers Naciketas and Swetaketu, on the one supreme personal Deity, who was transcendent to all creatures and creation, and the *alpha* and *omega* of all things and beings, discovered the One Supreme Nārāyaṇa to be the self of all gods. The Trivikrama appelation which definitely refers to Viṣṇu, Nārāyaṇa, is the Highest Object of Knowledge, Action, Devotion and Ānanda. He is the one constant figure and symbol of Deity referred to by the earlier and later āḷvārs.

But Dr. V. S. Sukthankar has remarked that there are fewer interpolations and variations in this parvan than in the others. I presume this story makes the date of the āḷvārs definitely early.

1. TOLKAPPIYAM (2nd cent. B. C. ?) Porulladikāram-Ahattinai 5.

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V. R. R. Dikṣitar points out that *Yapparumkālavirutti* mentions that *Poyhaiyār*, Kudamukkirbahavar, *Putattār*, Karaikkarpeyār, and Mūlar are *aritakkavi*, seer-poets, of earliest Tamil literature.

Nammāḷvār :—Nammāḷvār or Saṭakopa is placed by Srinivasa Aiyangar in the Xth century on the basis of alleged philological discoveries. He asserts also that since there is a reference to *Linga Purāṇa* (B. V. IV. x. 5) and obviously to other purāṇas also. He considers the dates of these purāṇas to be about the seventh and eighth centuries. These purāṇas alone, it is claimed, teach the worship of the many sectarian Gods. Obviously if the āḷvārs did not know anything about Sanskrit literature and were inventors of a kind of worship not found in earlier literature therein other than the purāṇas, then the argument of Srinivasa Aiyangar will hold good. But the purāṇas are sufficiently old and the Mahābhārata contains most legends whose versions have come down to us in the different purāṇas, even as the stories of the Brāhmaṇas have undergone modifications in the itihāsas and purāṇas. The purāṇas are not new creations. But they have had great additions and interpolations and even distortions; and splitting of their contents have produced other purāṇas as well. Dr. R. C. Hazra has put forward interesting facts in his scholarly work on the Purāṇic tradition. They are not referable to any late date because they are purāṇas. Further we know that certain verses which Śrī Venkaṭanātha has referred to in his bhāṣya on *Īśāvāsyopaniṣad* and *Rahasya Śikhāmaṇi* as belonging to *Varāha Purāṇa* are not to be found in the extant purāṇa. Thus Purāṇa-date will not determine the āḷvār-date. Nor can philology be an absolute criterion in an age of literature that was discovering a way of expression of the highest truths. The vast ocean of literature of the Pāñcarātra and Vaikhānasa have been the source of greatest inspiration and guidance to these āḷvārs. Especially we have it clearly indicated by Tirumaḷiśai Āḷvār in his *Tirucchandaviruttam*. This is as old a literature as any other Āgama.

2 Mr. Srinivasa Aiyangar speaking philologically finds that betel-leaf is not mentioned in earlier literature than Nammāḷvār, and that the betel leaf is mentioned for the first time as in use in India not earlier than A.D. 500.[1] As a matter of fact this is mentioned in the *Śilappadikaram*, which is claim to belong to the 2nd century.

3. The reference to Jaina, Buddhist, Śramanas and Śaivas is found in Tirumaḷiśai's works as well as in Nammāḷvār's, and this fact is not of such great importance in the determination of dates.

1. cf. OCEAN OF STORY: ed. Tawney and Penzer, Vol. VIII, Appendix 2.

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The natural waning of the influence of Buddhism and Jainism in the South may be a consequence of a growing religious consciousness which saw in these two great atheistic religions nothing but glorified ethics. The religious consciousness stirred again, thanks to the renaissance activity of Sanskrit literature, which however now underwent vernacularization at the hands of the most eminent knowers of religious life. The date of the collapse of the Buddhism and Jainism might have been some time before A.D. 500 or thereabouts, though there are evidences of these continuing late into the Xth century and after. The Age of Religion had succeeded the Age of Ethics, of worship the age of duty ; or the duty to God triumphed over the duty to mere teachers of the Way.

4. We have to consider in connection with the date of Śaṭakopa two other dates, namely of Madhurakavi, his immediate disciple and contemporary and of Nāthamuni, the first Ācārya of Śrī Vaiṣṇavism. Madhurakavi (who is also reckoned by some to be an āḷvār) belongs according to some writers to the eighth century. Prof. K. Nilakanṭa Śastri says that " though we have an account of a temple built by one Marangari for Viṣṇu in stones, in the Ānamalai Hill six miles to the east of Madura about 770 A.D." yet " It cannot be taken as established that the Madhurakavi of this family was the same as the Vaiṣṇava āḷvār, in spite of the similarity in name and religious faith between the two ".[1] Now despite this doubt about their identity, if we identify them we find that Nammāḷvār would belong to this same century. This view is what Srinivasa Aiyangar does not accept, as he holds that Nammāḷvār should have beionged to the Xth century. This is because Nāthamuni belonged to the Xth century. Nāthamuni is claimed to have been born at Vīranārāyaṇapuram (S. Arcot) founded by Parantaka II (906–946 A.D.) the agrahāra having come into existence in 906 A.D.[2]

Now this date of Nāthamuni is a definite starting point as it is clearly known that the grandson of Nāthamuni was Yāmunācārya, who was also the grandfather of Rāmānuja. Xth century for Nāthamuni is thus without any doubt the date. But is it necessary to postulate that Nammāḷvār or Śaṭakopa was an elder contemporary of Nāthamuni? Indeed the orthodox writers say that Nāthamuni was a

1. PANDYAN KINGDOM, p. 61.

2. cf. NATHAMUNI AND HIS TIMES : R. Ramanujachari, Annamalai Uni. Journal, Vol. IX, 3, p. 272. HISTORY OF THE VAISNAVAS : T. A. Gopinath Rao, p. 30. COḶAS ; K. A. Nilakanta Sastri. Vol. II, p. 448 ;

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yoga-disciple of Nāthamuni, Śaṭagopa having taught him the entire *Bhagavad Viṣaya* in respose to the prayers made by Nāthamuni who having heard of only some stanzas sought the place of Śaṭagopa after these centuries.[1] If any reliance can be placed on this story, then it will not be difficult to place Nammāḻvār in the Sixth century as Dr. Krishnaswami Aiyangar avers. Madhurakavi's date will be the date of Nammāḻvār. This will mean either the Yogic intuition of Nāthamuni and the Grace of Nammāḻvār were powerful enough, or else it may mean that Nammāḻvār had an abnormal life of three hundred years.[2] This point has never been such a great wonder as moderns are making it out to be. Tirumaḻīśai āḻvār has been credited with a long life. Even so the first three āḻvārs perhaps became immortal siddhas, as it is mentioned in the life story of Tirumaḻīśai that they gave him darśan in his cave at the end of his life. Nor is the first alternative unacceptable.

5. Periyāḻvār[3] and his foster daughter Āṇḍāḷ, are seen to have belonged to second half of Seventh century or even the first, being the contemporary of Jaṭila Parāntaka I. This point is important since the order of seniority of āḻvārs place Periyāḻvār considerably later than Nammāḻvār, and this date can safely be fixed as the *Tiruppāvai* seems to have been composed in the year 731 December, A.D.[4] This will place Nammāḻvār earlier than the seventh century that is about the second half of the sixth century, and not as late as A.D. 840–915 as Srinivasa Aiyangar holds.

6, The only important defect is the wide difference of a three hundred years, But this is overruled by the records of seers continuing to live considerably longer. There is a consistent and uniform belief in the actual existence of such immortal seers. Therefore we may have to accept it, as Dr. Krishnaswami Aiyangar himself affirms.

7. The fact that Tirumaṅgai āḻvār instituted the singing of these hymns of Saṭakopa in the Vaiṣṇava temple at Śrīrangam as part of daily worship which is testified to by *Guruparampara*, itself shows that the age of Śaṭakopa was considerably by some centuries at the

1. Life of Dhyāneśvar who gave his Dhyāneśvarī 300 years after entering Samādhi to Ekanath.

2. Abnormal age is not at all inconceivable. Sri Aurobindo in his life had met a sage on the banks of Narbada who is said to have lived on those banks for a more than a two-hundred years. ARAVINDA JIVITHAMU 2nd ed. p. 65. His name is stated to be Brahmānanda Swāmi of the Aśram of Chandot.

3. EARLY HISTORY OF THE VAISNAVA SECTS: H. C. Raychaudari p. 110 wrongly states him to be a Pariah saint.

4. DATE OF THE TIRUPPAVAI: K. C. Varadachari. JSVOI. Vol II. p. 451 ff.

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last, earlier than that of Tirumaṅgai āḷvār who belonged to the eighth century. This will again fix the date of Nammāḷvār some where in the Sixth century.

Concluding we can say that there is nothing impossible in one Madhurakavi who was an elder contemporary of Śaṭakopa and the first discoverer of Śaṭakopa in his spiritual consciousness being identical with the founder of the temple at Ānamalai Hill six miles from Madura sometime in A. D. 770 if we are prepared to concede that these earlier āḷvārs (that is to say the first three and Śaṭakopa and Madhurakavi his disciple) attained immortal existence even here in a subtle form). Supposing we do not, following the doubt raised by Prof. Nilakanta Sastri we may say that Madhurakavi belonging to Marangāri family was a descendent of the famous Madurakavi who was a great devotee of Śaṭakopa and his disciple. In which case Madhurakavi's date could well be placed in the sixth century or beginning of seventh century. It would be wrong to place Śaṭakopa in the tenth century and make him the last of the āḷvārs as Srinivasa Aiyangar does, as Āṇḍāḷ indeed mentions his name early enough in 731 A. D. as *Yengalai munnam - ezuppuvān vāy - pesum* nangāy *(Tiruppāvai* 14).

7. If the traditional order is to be followed, Kulaśekhara is the Sixth āḷvār. He is declared to be a chief of a Cola principality in Kerala. *Kozhiyarkon (Chief of Uraiyūr) Kudai Kulaśekharan or Kollinagarkku irai,* 2. 10 *(Perumāl Tirumoḷi*: 10. 11) *kudal koman* the chief of Kollinagar and king of Madura, *(Perumāl Tirumoḷi*: 6. 10; 7. 11; Kulaśekharan, whose weapon was the lance (*vel*). In the III. 9. Kulaśekharan states that he is the Lord of *Kongu (the Northern one?).* Vedānta Deśika names the principality as *Tiruvañcīkkalam,* and the identification of this place has not yet been finally made.[1] Mr. M. Srinivasa Aiyangar affirms that he is a pāndyan king who ruled at Travancore between A. D. 780-890 eighth century. The traditional date that places him in B. C. 3075 is fabulous. The Kulaśekhara of the *Mukundamāla* has been placed by Mr. Pisharoti in the seventh century A. D. But he does not like to identify the two. He contends that there have been several Kulaśekharas, good authors and dramatists in Sanskrit in Kerala and it is unlikely that though they have been vaiṣṇavas

1. cf. I. Ep. R. I dated 24th julty 1903. p. 4. Kulaśekhara's Mukundamāla verses found in an Ins. 13th cent. in the Visnu temple Pagan.

PRABHANDASARAM: Quoted by Mr, Ganapati Sastri. Tr. O. S. XI. introduction.
MUKUNDAMALA: (Annamalai University Sanskrit series) Introduction.
cf. Kulaśekharas of Kerala: VI. All-India Or. Con. vol. II p. 319 ff.

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they ever rose to the level of Tamil hymnists. But it is clear from the *Perumāl Tirumoḷi* that Kulaśekhara āḷvār was a ruling prince in Kerala, and so was the author of the *Mukundamāla—Rājñā kritā kritiriyam Kulaśekhareṇa.* But that is no justification for identifying them according to Mr. Pisharoti. There is however no evidence brought forward by Mr. Pisharoti to prove that Kulaśekhara of the *Mukundamāla* did not know Tamil or was not a Tamil hymnist as well. More reason there is to hold that he was, because there is such a wonderful reiteration of his devotion in the *Perumāl Tirumoḷi.* An obvious lack of acquaintance has led to a strange argument. Nor is the fact that the author of *Mukundamāla* was a Kṛṣṇaite whereas the āḷvār was a Rāmaite convincing, since a perusal of the *Perumāl Tirumoḷi* will reveal that there is no exclusive devotion to any one avatār. Mr. Pisharoti tries to make out that *Mukundamāla* does not make even a single mention of Rāma, and as such, perhaps the author should have been blind to the existence of that avatār, since he does make mention of other avatārs in it. This is a shrewd and ingenious statement, but like all others of its kind not clinching. It is usual for the Hymns to devote themselves to the description, praise and experiencing of the God in whose presence they are at any one time even as in the Vedic Hymns exclusively devoted to some one god, rather than another. Nor is this charge true. The *Mukundamāla* make as grand identification of the several manifestations of Śrī Nārāyaṇa, and though Kṛṣṇa is the favorite avatār of almost all āḷvārs to the exclusion of all else, yet in this piece in the 36th verse Śrī Kulaśekhara mentions Śrī Rāma as God.

Śrī-nātha Nārāyaṇa Vāsudeva
Śrī Kṛṣṇa Bhakta-priya Cakrapāṇe !
Śrī Padmanābhācyuta kaiṭabhāre
Śrī Rāma, Padmākṣa, Hare Murāre !!

The statement that the Āḷvār was a pure Śrī Rāma-devotee and his work does not treat about Kṛṣṇa in as exquisite a way as in the devotional lyric *Mukundamāla,* does not bear examination. On the contrary the *Perumāl Tirumoḷi*[1] has more passages dealing with Śrī Kṛṣṇa than with Śrī Rāma. The first tirumoḷi deals with the Lord of Śrīranga. The second tirumozhi mentions Śrī Rāma and Mahābaḷi incident, Varāha and Yaśoda and destruction of

1. KULASEKHARA'S PHILOSOPHY OF DEVOTION : Dr. K. C. Varadachari JS VOl: Vol. III p. 1-22.

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Kālīya serpent. The third tirumoḷi shows how Kulaśekhara renounced all but the love of God. Śrī Kṛṣṇa is described here as the Object Adorable, for whose sake the worldly pleasures are given up. The fourth tirumoḷi is a continuation of the zeal for renunciation. These two tirumoḷis seem to repeat the ideas of the *Mukundamāla's* fourth and fifth verses. The beauty and riches of God are greater than all that may be got from the pursuit of transient pleasures of the earth or the permanent enjoyments of Heaven (*svarga*). The fifth tirumoḷi is a magnificent affirmation of dependence on the Lord for all succour, and shows how he clings to the Lord even as a child reprimanded by the mother seeks its mother, even as an abandoned wife seeks her husband's company, even as a loyal people pray for their despicable sovereign, even though the Lord gives pain as a doctor does the patient clings to him for cure. The sixth tirumoḷi reveals the āḷvār as enjoying the Lord as the Beloved, an example of which was already shown by Nammāḷvār, but we do not find any intimation of borrowing. The seventh tirumoḷi reveals the attitude of Yaśoda enjoying her son Kṛṣṇa. It is only in the eighth tirumoḷi that the cradle song of Kauṣalya in respect of Śrī Rāma is available. Out of ten tirumoḷis if only two tirumoḷis, are devoted to Śrī Rāma, it does not show that the āḷvār was unconscious of Śrī Kṛṣṇa or that his devotion to Śrī Rāma was more than his devotion to Śrī Kṛṣṇa. Indeed it is absurd to speak of rivalry between the two avatārs, though some persons seem to be able to enjoy one avatār more than the other. At no one point is there any indication of preference shown. The greatness of the āḷvār-literature is that despite the fact that Śrī Kṛṣṇa is adored and praised more than any other avatār of the Supreme Nārāyaṇa, there is no tendency to place one avatār above the other, as is the case in that peculiar interpretation of the heirarchy of Gods called *Henotheism*. Thus the contention of Mr. Pisharoti that the āḷvār was a Rāmaite and the author of the *Mukundamāla* as a Kṛṣṇaite will not bear scrutiny. It only shows the very obvious ignorance of the āḷvār's compositions. Nor is his contention that Kulaśekhara āḷvār belongs to a later date because he belongs to the Rāmaite period which he considers to be a later wave from the north than the Kṛṣṇaite, in a better predicament. The truth is that there is not a whit of evidence to show that the two are not one and the same individual. This is the traditional view. A further contention was made that no thinker or commentator was available for the *Mukundamāla* till the seventeenth century and even then not amongst the Śrī Vaiṣṇavites, and therefore it could

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not have been that it was venerated as one of Kulaśekhara's works. This is such a simple and charming poem that it did not need a commentary for misinterpreting it as the commentary published by Mr. Pisharoti does. There is no justification for any type of advaitism and māyāvāda in the *Mukundamāla*. Further the *Mukundamāla* is ordinarily used for daily chanting by Vaiṣṇavas. Thirdly, it is seen that though not largely quoted, at one place at least Śrī Venkaṭanātha (13th century), the most important and illustrious leader of the Śrī Vaiṣṇavas, the *Ubhaya-simhāsanādhipati*, has quoted part of the 19th verse of the *Mukundamāla* in his comment *Tātparyacandrika* on the Gītā X. 15.

> Yathā devādīnām kīṭaḥ, tathā paramātmano devā api! "Kītās-samastās-surāḥ dṛṣṭe yatra" iti hyāhuḥ!

It is therefore clear that the views of Mr. Pisharoti are untenable and incorrect. There is nothing to show that the royal saint was not a Tamil scholar as well as a Sanskrit poet. Further, one thing that strikes a student of the Āḷvār-literature is that they have direct access to the Bhāgavata and Viṣṇu Purāṇa sources not to speak of Upaniṣādic thought and Rāmāyaṇa, For it is traditionally well known that the Rāmāyaṇa is the Śaraṇāgati-veda *par excellence*. Nor is the love of Rāma anyway incompatible with the love of Kṛṣṇa, and indeed the saint has lost himself to both.

It is seen however that there have been other Kulaśekharas who had been Vaiṣṇavas as well as sanskrit dramatists and poets. The author of the *Tapati-Samvaranam* and *Āscarya-manjari*[1] is stated by Mr. T. Ganapati Śastri, editor of the *Trivandrum series* to be identical with the Saint Kulaśekhara for two reasons, namely, he was the ruler of *Tiruvañcikkalam* now identified with Mahodayapura and that he was a devout admirer of Paramahamsas, and thirdly, he was a vaiṣṇava. But he places the author in the 10th century because his commentator must have been his contemporary, who gives the date of the composition to be 1159 A.D. (Śaka 1081 and Kali 4260). This is too late a date, since Nāthamuni who fixed the 4000 flourished in the 9th and 10th century. Thus Mr. Ganapati Śastri's view is unaccep-

1. Trivandrum Sanskrit series XI. Introduction p. 4.

In the Karpūramanjari by Rājasekhara, ed. Kāvyamāla 4 Durgaprasāda and Parab verse from *Sūktimuktāvali*, said to have reference to Kulaśekhara, whom Prof. Apte identifies with the author of the *Mukundamāla*.

दूरादपि सतां मध्ये लिखित्वाश्चर्यमञ्जरीम् ।
कुलशेखरवर्माह्वयां चकाराश्चर्यमञ्जरीम् ॥

cf. VANCI: Dr. S. Krishnaswami Aiyangar, 1941.

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table. The author of the dramas thus is a different Kulaśekhara Varma.

Thus we conclude that Kulaśekhara āḷvār was the author of the *Mukundamāla* as well as the *Perumāl Tirumoḷi* and that he lived in the 7th century, as a ruler.

8. The next āḷvār is Periya āḷvār, or Viṣṇu Chitta whose date is stated to be about the same as that of Nammāḷvār and Madhurakavi. We are not aware of any statement about the time he lived except that he was contemporaneous with the *Purohita* of the Pāndyan Monarch by the name of Śelvan who was instrumental in installing God at Tirukottiyūr and in bringing about the āḷvār's visit to the Pāndya capital. He makes reference to the time of one Nedumāran of the Southern Madura (*Ten-Kuḍal*) (*Periyāḷvār Tirumoḷi* IV. 2. 7). His foster daughter, Godā or Āṇḍāḷ or in Tamil *Kodai* is to be placed about the same time. It is clear that these two belong to the seventh century or thereabouts.[1]

9. The next two ālvārs Tondaradippodi (or in Skt. *Bhaktāngrireṇu*) and Tiruppāṇ āḷvār (Skt. *Yogivāna*) lived in the seventh or about the eighth century and we do not have any historical details about the times they lived. All that we glean from their compositions is only the general renaissance of religious activities and nothing more.

10. The time of Tirumaṅgai āḷvār has indeed been one of great controversy. As already pointed out Mr. Srinivasa Aiyangar, anxious to place him earlier than Nammāḷvār, is not able to place him before the eighth century (A.D. 680–720). The fact is that as clearly shown by Dr. Krishnaswami Aiyangar the period of the āḷvārs closes by the 9th century. The references show Pallavas were in the declining state but yet in power; the Colas had not yet come into power or prominence. "There is one reference, however which should give us a narrow enough limit for his time. In the last stanza of the decad immediately preceding that just considered in celebrating the shrine of Aṣṭabhujkaram in Kāñcī, he makes what, in his case, appears as a somewhat peculiar reference to a certain Vairameghan, bowed down to by the ruler of the people of the Tonda country whose army (or strength) surrounded Kāñcī[2]......". "Among the inscrip-

1. Date of Tiruppavai: K. C. Varadachari, JSVOI. Vol. II, pp. 451.

2. Ancient India: Dr. S. Krishnaswamy Aiyangar 1st ed. p. 411 ff, for a very complete survey of the evidence for Tirumangai āḷvār's date. Further criticism has not altered the perod very much.

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tions so far brought out, we have not often come across the time but to the Rāshṭrakūṭa Dantidurga II of the geneological table of the family in Fleet's Kannada Dynasties, is ascribed this title in the Kaḍamba plates published by Mr. Rice (EPIGRAPHICA CARNATIKA gGb. 61 vol. xi, Tumkur). This was the personage who overthrew the natural enemies of the Pallavas, namely the Western Chālukyas of Bādāmi, and in their stead established the Rāshṭrakūṭas power. According to the Ellore inscription referrred to by Dr. Fleet, Dantidurga completed the acquisition of sovereignity by subjugating the ruler of Sandhubhūpa, the lord of Kānci, the rulers of Kalinga and Kośala, the lord of the Śriśaila country (Karnūl country), the Seshas. This Dantidurga was deposed by his uncle Krishna I about A.D. 755. The king of Kānci (during the period including 754, the only known date for Dantidurga Vairameghan) was Nandivarman who ruled for fifty years from about A.D. 710 (ŚEN TAMIL Vol. i, p. 80)." The interval between the time of Tirumaṅgai and Nammāḷvār must have been considerable since the Hymns of Nammāḷvār seem to have fallen into disuetude by the time of Tirumaṅgai who had to revive it. Further it must have fallen again into disuetude after him so that Nāthamuni had once again to resuscitate its recital and the differences in age between the three should have been considerable. That indeed is the case if we accept the view that Nammāḷvār lived about the sixth century, Tirumaṅgai in the eighth and Nāthamuni in the tenth century, after Christ. This is also clear from the contemporaneity between Tirujñāna Sambandar and Tirumaṅgai. But this contemporaneity is now being questioned. The contention that he is not the latest, but earlier to Nammāḷvār because he does not mention him or his place, is on a par with his usual practice of not mentioning the other āḷvārs, if indeed he knew of them. He knew full well the āḷvārs since he is said to have fixed up permanently persons to recite the entire four thousand which must now must have been completely available, including his own. Whether Tirumaṅgai would have canonised himself in this manner is a very doubtful point, and requires much more than the traditional statement that he did make such an arrangement.

1. ANCIENT INDIA: Dr. S. Krishnaswami Aiyangar, Chapter XIX, p. 402 ff, 1st edition. cf. HISTORY OF TIRUPATI: Dr. Krishnaswami Aiyangar, Vol. I, p. 171 ff.

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III

THE PHILOSOPHY OF RELIGION OF THE FIRST THREE ĀḶVĀRS

I

POYGAI

The first three āḷvārs form an interesting beginning to the Philosophic Theism of Śrī Vaiṣṇavism. The story goes that the first three āḷvārs, Poygai, Bhūtattār and Pey were not born in the ordinary way but miraculously. They are said to have born of flowers.[1] One does not know the actual dates when they lived. I have suggested the period. All that we know of them is contained in the three hundred verses composed by them forming the three *Tiruvandādis* of hundred verses each. They were obviously wandering mistrels singing and praising and adoring God at every shrine. Their meeting one another is however said to be the cause of their simultaneous enlightenment. This is indeed the most important traditional story worthy of all credence.

Though born at different places, they seem to have been almost of the same age. They chanced to meet one another under a common roof in the Temple City - Tiru-koil-ūr when there was heavy downpour of rain. The first to arrive was the Poygai āḷvār. There was only lying space for one individual in that corridor-room. Soon after, there entered Bhūtattār who said that where there is lying-space for one there can be sitting room for two. Whilst the two were seated, there entered the the third āḷvār Pey, who claimed a standing place saying that the sitting room for two can be the standing room for three. Thus on that night in that corridor-room the three āḷvārs were taking refuge from rain, closely packed for want of more space. It is narrated that at this juncture they began to feel the presence of a fourth being or Person, but who was invisible. In this invisible being they descried the Supreme Being or Self of all, each in his own way. The first inferred God's existence through his knowledge *(para-jñāna)*; the second through maturing knowledge passing into devotion *(para-bhakti)* and the third through conjoint knowledge and devotion attained the supreme vision of His

1. Other names of Poygai are Sārayogi, Kāsarayogi born of golden-lotus in the Poygai tank near the Yathoktakāri temple in Kāñcī. This temple was the place of worship of the fourth āḷvār Bhakti-sāra of Tirumaḷiśai.

   Tuḷāyām śravaṇe jātam kāñcyām kāñcanavārijāt !
   Dvāpare pāñcajanyāmśam sārayoginam āśraye !!

2. Cf. DEHALISA STUTI: Venkaṭanātha,

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Form with His Spouse. Tradition has it that the goal of all these three ways of knowing is one only. The path of inferential knowledge, the path of devotion saturated with knowledge, and the path of Vision, intuitive realization, are not three separate ways. They form one unitary manner of progressive realization. Knowledge passes over into transcendent devotion, and transcendent devotion culminates in Vision of the Divine form and attributes. The ways of approach are triple, but the Object of all the three is one only.

2. A second and deeper analysis of the story given above will be interesting. The inferential method is certainly incapable of proving the divine transcendent Being who is at once the material and the efficient cause of the universe. This has been ably upheld by all Vedāntic thinkers.[1] Scriptural testimony alone can be valid, if at all, to prove the efficient and material causality of Brahman or God. The real power of the Lord is revealed in His works. The inference that is based on the analogy of the human ability to construct, can only lead to the affirmation of a finite constructer, a world-carpenter or pot-maker, but not a divine creator of the Universe. The uniformity of nature, on the other hand, reveals that there is a principle of universal order which might demand the postulate of the Divine Maker or legislator, who somehow through His power as Ruler controls the processes of the universe. It is not easy for any mind, even the most primitive, to be without enquiring about the cause of the universe. The cause-effect problem, whether it is argued from the stand-point of non-existent effects-theory[2] or the potential existence theory[3] of explanation, must prove one of two things, either the efficient causality of the creative maker who confirms on matter the forms that are in Him as eternally Ideas, or Order, or the material causality of continuity of evolution of forms such as are potentially to be discovered in it, by the maker or by its own natural inward stress and strain *(Svabhāva.)*

The inwardness or residence of the ideas of order must either be in the efficient cause or in the material cause. If the efficient cause is something that is external to or other than the material cause, one must presume that the efficient cause, because of its natural power *(svabhāva śakti)*, is capable of endowing the material with its ideas so as to make them real in it. But it is always right to argue that we cannot endow a material with a form or a form with a body of matter which that material cannot bear. One can-

1. VEDANTA SUTRAS: "Sāstrayonitvāt." I. 1. 3.
2. asat-kārya-vāda.
3. sat-kārya-vāda.

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not make a statue of water or a vessel of water or fire or air. These are the limitations of matter. They restrict the creative activity of the maker. We cannot divorce these two capacities or limitations. This being so, the solution to the problem seems to lie in a different direction. The efficient creator or maker or cause knows the nature of matter as it is in itself so as to be able to shape it. This is the problem of knowledge. The creator of the universe only manifests the Order of His eternal nature in and through the forms and substances of matter that are capable of realising it. It is this reciprocity of knowing and being between the ideal and the actual, between the efficient and the material causes which is all-important for any explanation of causality.

God is the all-creator because He performs undoubtedly miracles, miracles which reveal this fundamental knowing-being. Miracles do not contravene the illimitable potencies of things but only reveal them. God has infinite power of knowing the inherent possibilities in all things and substances so that what to our knowledge is a miracle is a fundamental truth of things as in they are in themselves. That is why God appears to be the wonderful Seer.

3. It is usual to think of things as *produced*, since things are seen to be produced and destroyed every minute. The notion that all things have the nature of effects or that they are effectuations is almost a primitive one. That does condemn them however. Religion itself has always felt that the things of the universe are effects. Change of causes into effects is something perceived and cannot be dismissed at all from the plane of reason. The ordinary man of the world thinks that world is a workmanship of a potter albeit divine, who is shaping it.

Among the most important characteristics of such inferences is the fact that it presumes the existence of the potter as perfect and eternally existing, who coexists with the universe. An analogy based on such a presumption of the co-existence of creature and creator is incapable of being substantiated. On the contrary, all analogies which try to prove the existence of the deity, the original creator of the universe, are incapable of proving anything except a finite being; They cannot prove the infinite. And therefore analogical inferences are incapable of being applied beyond the level of our understanding. A potter need not co-exist with his pot; there is no special necessity to presume either his immortality or his perfection in respect of the existence of the pot. The changing processes of the universe are not like the potter's creations; and the imperfection of the universe almost certainly points out the imperfect partial

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nature of the creator if there be one. A mechanical explanation seems to be more fitted to explain creation or process under such circumstances, than inferences about the existence of a creator, who is infinite and perfect and who is the law-giver. Thus it is that we should go to the scriptural revelation which alone can prove or establish the existence of God. In other words, the only certainty about God's actual existence can come to man only through two ways, firstly, through personal faith that He is and that He does control and desire us, and secondly, and only secondly, that it is declared to us by those who have communed with Him and have seen Him in His pristine effulgence and fullness and glory as the most perfect Being. Thus it is also we find that in matters concerning the actual existence of Creator-God, all intellectual efforts and inductive attempts can do something, that is they can show that though we cannot deduce the existence of God or His nature, they can intimate something beyond themselves. When the great German philosopher Kant wrote his Critique, he discovered that the mind imposed the conditions of its own structure on the real, but such impositions always revealed certain limitations. Reality was more than the categorial make-up. It entailed conduct. What was circumscribed by Pure Reason had to be explained by the Practical Reason. The Noumenal Consciousness had to be touched. That was possible only by postulating the actual existence of personal experience and its apprehensions. The reason that is therefore seen to be at work in regard to the total apprehension of reality is something very different from our ordinary reason. It is reason that is integral knowing and acting as one comprehensive activity. This is what is known as the *para-jñāna* the knowledge of the transcendent, transcendent to mere sense-perception and transcendent to inferential reason that is circumscribed by sense-perception.

4. It is interesting therefore to find that the first Āḷvār Poygai, who is said to have apprehended the nature of the Deity through *jñāna*, really does it with the help of *para-jñāna*, transcendental knowing, rather than ordinary inference. If any one tried to find out conclusive arguments of a *Udayana* about the existence of God here he would certainly fail in the attempt.

5. Inference through analogy is confined to the wonder of creation. It is this wonder that is at the bottom of creative manifestation. It is not in the laws of nature that we should seek the secret of divine manifestation, but in the wonderful contrasts *ad infinitum* which are strewn in plenteous measure everywhere. Miracle is the differentium between natural order and Divine order or

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supernatural order. Both indeed comprise the universe. But the the Divine order reveals itself in the natural, in order to reveal, as it were, the unbounded greatness and superiority of God's unceasing will and relation to the universe as its inner lord and power.

The very first verse of Poygai āḷvār reveals the wonder:

"Deeming the world as bowl
The full sea as ghee
The fierce-rayed Sun as the wick-flame
I have twined a garland of speech for the feet
Of Him who wields the red flaming discus, so
That there may be freedom from the ocean of misery.[1]

The world is compared to the lamp-bowl in which oil is poured and the wick is lighted. The earth has parts, *sāvayava*, therefore it is considered to be an effect. Indeed all the entities herein mentioned are parts of one creation. The sea which is supported by the lamp-bowl supports the flame. But the lighter of all these, and the flame that reveals the structure of the universes, point to a transcendent maker. Seas obey him and the Sun keeps to his measures regularly. The proof so far given is for the efficient causality. Here earth, water and Sun stand for the original three elements mentioned by the Upaniṣads and they also indicate the existence of the air and ether. All these are not independent of any control, but are con-subjective to a ruler. Indeed the mutual support that is regulated in this analogy is due to a power over and above all of them.

6. Another meaning which is conjectured or suggested by this first description really shows that it is almost impossible for any finite being who is himself a part of the whole to legislate for whole nature. And the totality of phenomena are subservient to the Ruler. But the Ruler is already envisaged as the wearer of the discus, which can destroy or annihilate or burn away the misery of mankind. Creation itself is taken up for the sake of revealing the transcendent nature of the Divine in a variety of ways so as to abolish the misery of man.

The second verse says

"When was the ocean churned?[2]
When were the waters poured
for accepting the world as a gift?[3]
None of these have I known.

1. MUDAL TIRUVANDADI, I. *Cf.* Trans. by J. S. M. Hooper, "HYMNS OF ALVARS" p. 12 note 1.

2. The story of the churning of the Ocean.

3. *Cf.* story of Bali.

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That is the ocean which thou sent to sleep[1]
After making it calm and quiet.
This the earth which thou created, divided
and having swallowed up, brought forth.[2]

The idea clearly is that none knows when creation (again) took place except that it is a periodic process of origination, and dissolution. The second part of the verse intimates the story of Viṣṇu having received the universe as a gift from Bali, who had conquered all. The wonder is He who is the creator is said to have received it as a gift from one who was immeasurably lower than Himself. God thus seeks His own possession, His creation from His dependents. It is the expression of miracle of God who has granted man the freedom of an independent life and existence, which man in his egoism asserts against his own true good most often, but which the religious seer, like Bali, seeing exercises his freedom, his most supreme gift by God in God's favour, for the sake of eternal life and being. God thus whilst granting the soul its freedom of choice also grants it unique opportunities of willing to choose rightly the dependence on Him. Further this particular episode of Vāmana reveals the *atimānuṣa*, transcendent-manhood of God, the miraculous wonderful activity of God, which dazzles the wit of the human being. The creative activity as well as the redemptive activity, which is typified by the acceptance or seeking as gift the possessions of man, however exalted that be, in the form of a seeker for a place, just a small resting place, the smallest that man might ever ask, metaphorically suggests the seeking by God of man just that wee-bit of space in his heart so that He may by that pervade his entire being, and the three worlds. Love comes by the only door, like a begger craving for just a little place in the heart, but having entered, it pervades and perfumes the entire being. Such is the inner symbol of the redemptive miracle of Trivikrama, the three-stride-Lord. These two activities have not been seen by man; nor for the matter of that was the dissolution or the withdrawal of creative activity something that anyone could have seen, except that solitary Being, the One Supreme, who alone throws it out at the time of a new creation.

These three processes of creation, sustention or redemption and dissolution, are not capable of being perceived by man, and all that we know about these can only be through hearsay, and can never

1. dissolution.
2. lit. vomited forth. Mh. B. Vana 187. Bhāg. P. XII.

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be proved by inference or perception. "Neither that Ocean of Milk, that was sent to sleep, to rest, nor this Earth that has been withdrawn and ejected out of Thee, know of that state of Thine when they were so absorbed. Both these were enveloped or pervaded by Thee at all times. Thus both these have Thee as their cause." The Trivikrama-exploit of God reveals this all-pervasive causal nature, a nature that cannot be known except through Śruti justifying as it were the *Vedānta-sūtras*: *Śāstrayonitvāt.* (1. i. 3).

7. The third verse continues the myth which stands for the complete conquest and rulership of God.

> The Earth with one foot thou hast covered,
> With another the earth-girting ocean,
> Thus hast thou extended thy limbs...
> The path which reveals thy limits I do not ken.

This is the supreme nature of the Divine as the all-enveloping Deity, and the wonder of such infinity is represented by the myth of the Lord of three strides. This story is found as early as the Veda, and this is amplified and given a concrete mythology in the story of Bali.

In the Ṛg Veda 1. 22 Viṣṇu is described as the guardian.

> "The gods be gracious unto us even from the place whence Viṣṇu strode through the seven regions of the earth!
>
> Through all this world strode Viṣṇu; thrice his foot he planted and the whole was gathered in his foot-steps' dust.
>
> Link ye on Viśṇu's works, where by the Friend of Indra close-allied, hath let his holy ways be seen.
>
> The princes evermore behold that loftiest place where Viṣṇu is, laid as it were an eye in heaven.
>
> This Viṣṇu's station most sublime, the singers, ever vigilant, lovers of holy song, light up." (16-21)

This is also related in the Ṛg Veda I. 154, where Viṣṇu is described as having thrice set down his foot-steps, 'widely striding', 'He within whose three wide-extended paces all living creatures have their habitation', "who alone with triple step hath measured this common dwelling-place, long, far-extended"; "who verily alone upholds the three-fold, earth, heaven and all living creatures". In the very next hymn I. 155 it is said "A mortal man when he beholds two steps of him who looks upon the light, is restless with amaze." "But his third step doth no one venture to approach, no,

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nor the feathered birds of air who fly with wings."[1] We find again in Ṛg Veda VI. 49 that Viṣṇu "thrice-measured out the earthly regions". "When one so great as thou affordest shelter may we with wealth and with ourselves be happy."

Again we find in verse 8. (M. T.)

"It is said that you ate the earth, the mountains the wave-beating Ocean, air, the sky:
When we think and enumerate thy measureless qualities, O discus-adorned Lord! Was thy mouth then as big as the universe?

Poygai āḷvār sings

"The gods (immortals) make efforts to reach the feet of lord wearing the tulasī garland,
The great souls according to prescribed rules, vedic chant and other practices, having made themselves praised, are the first beings.
Those who fitted to follow the passionate and dark qualities, discover the lords suitable to them and praise their gods by painting them on the wall,
And by installing idols, praying to them as "Our Lord" and will be following them.
But,
The form of the Lord who hath measured the universe verily is the Primal thing. (13-14)

8. In the 73rd verse the āḷvār shows that the support of all the universes is the Lord. It is not enough to state that he is the cause, and that he is primal, full of *sattva*, who caused the dissolution of the universe, but that He is the supporter of the universe.

"O Mind! Praise thou Him who is adorned with beautiful leaves of Tulasī,
Or accuse or do evil or desire Him as you pleasest.
He is the supporter of the watery Ocean,
The mountain, the wide sky, Air, the body and the soul.

He is the cause of all and their supporter. It is because of this is He called the Viṣṇu. It is seen that though the word

1. *cf.* Ṛg Veda VII. 49. "Both thy two regions of the earth O Viṣṇu we know: thou God knowest the highest also." Wallis: COSMOLOGY OF THE RIG VEDA (quoted by R. Griffith): "The two lower regions are within the range of our perception; the third belongs to Viṣṇu whither he stepped with the third of his ascending strides."

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Nārāyaṇa is used and Varāha and Tiru-Vengadam are also used, no mention of Vāsudeva is made. Kṛṣṇa and Yaśoda, Pūtana[1] and others pertaining to the story of Kṛṣṇa are mentioned. None however about the enjoyments and ecstatic dances of the gopis and others.

9. The relation between the individual souls and the Lord are described. God's approachability has been already stated to be difficult, yet He Himself comes near and tries to share the life of His children so to speak. His transcendence does not make Him an alien to the universe. For, this is His universe. All the other gods are merely instruments of His.

> The ear, tongue, eyes, nose, body these five sense-organs;
> the red flame, earth, air, water, and sky these five elements;
> the incessent consciousness, sacrifice, excellent dharma,
> Will not these be said to be the instruments of the Lord Varāha ?

All the creatures, elements or sense-organs, and actions as well are all dependent upon Him and are subservient to His will. and thus become His instruments.

10. God is partial to His devotees as well as amenable to them *(āśṛta-bhavya)* (verse 22), as is seen in his utter homeliness with his foster-mother. The mystical consciousness is so deeply attached to the object, that it feels companionship and even control through love over God, even as one feels with one's dearest friends. The relationship then with God is at once one of submission, instrumentality and creatureliness. The body-soul relationship between the soul and the Lord is spoken of in the 28th. verse.

> " Faultless veda-owning Brahmā was born of thy navel;
> The conqueror of the Tripura is in some portion of your body."

Thus when the Lords of the universes are in several portions and are several portions of His body, how much more are the ordinary souls ?

God saves all those who seek refuge even as He did in the case of the elephant, Gajendra.

Thus the relationship of the individual souls to the Lord is fourfold, as effects, as instruments, as dependents and as body. God is, in relation to them, approachable, even knowable, Who is seeking to help mankind out of His own splendid love for His creatures,

1. cf. BHAGAVATA. X. 3.

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Thus it becomes possible for man to seek Him. A deistic God who is utterly transcendent cannot be approached at all. An unknown God may well not be known at all. The love for God is a fact ; the miraculous reciprocation by God by way of avatārs is indeed the substantial truth of religious experience.

Thus the āḷvār sings :

Then in the womb I was lying, I turned in the direction of the Lord of Śrirangam. I folded my hands, (in submission). I know nothing.
O wavering soul ! Now can I forget the Person whose lustre is of the Ocean ? (6)

The minds of those who have fixed their minds well
so as to be free from doubt, and who with the help of thought
have clearly known me, will without difficulty attain the feet of the Lord adorned with Tulasī,
like the calf its mother. (30)

My tongue will not praise any one but Him ;
My hands will not serve any one but Him who measured the Earth ;
My eye will not look at any one but
only on the form of Him who sucked out the poison from Pūtana's breasts ;
My ear will not listen to anything except His names. (11)

For all are His instruments to be used exclusively for His work as the next verse (12) already quoted states. This verse is, as it were, repeated again later on :

" My hands will not be folded except for Him ;
My ears will listen to nothing but to the hymns of praise of Him ;
My tongue always will chant the praises of Him wha has the snake as his bed. (63)

If I desire I shall desire thy feet,
If I sing all the day, I shall sing only thy praises,
If I wear anything on my head, it shall only be the feet of
the wearer of the discus, whatever happens to me. (88)

I shall not hanker after another's wealth,
I shall not steal the soul which is sought after by the Lord[1]
(or which belongs to him). (64)

1. Isa. Up. 1.

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This shows that the religious consciousness was so profound that the seer refuses to consider his body as his own. The knowledge that they belong to Him as His instruments expressed earlier in verse 12, is carried to its logical conclusion here. The idea is very similar to the Upaniṣadic idea where the individual is instructed not to covet any one's wealth and who, if he did so covet, may well be considered to have murdered himsel.[1]

Once the individual has lost the sense of his utter independence and has recognized the Supreme Creator who is seen to possess all-lordship, all-power and approachability, who is Good, gracious and merciful, who is seeking His souls so to speak, then there is no fear at all.

> To our Lord Who is difficult to meditate upon,
> Who is afar,
> Who has a thousand names,
> If one but folds his hands, he will not be oppressed by karma
> Nor will he go to Hell,
> Nor will he tread the path of pain even a bit. (p. 65)

And whilst this is the case with one who is devoted to the Lord with his entire being, *sarva-bhāvena*, to one who does not devote himself to God what happens? Such a one can never reach the supreme abode.

> "Can one who does not daily wear the feet of the Lord gain the supreme abode?" (v. 91)

For it is by wearing the feet of the Lord that one invokes the kindness and the goodness of God. For it is only through His grace that we can attain the supreme abode. Not by anything else. And to attain Him is most simple.

11. The Āḷvārs, all of them, had immense belief in the actual residence of Gods in many forms in the temples. Idol-worship gets its sanction from these seers. The fundamental nature of idol-worship is that it is the most accessible form of the Divine.[2] It is true that in the West idolatry, as worship of mere forms without understanding the philosophical back-ground of God's nature, had led to its abandonment. In India it is found that idol-worship not merely fulfilled an actual need as an object of meditation and concentration for most persons who are incapable of thinking and enjoying the nature of

1. ISA. Up. 3.
2. cf. INDIAN IMAGES: B. C. Bhattachārya, p. xvii ff.

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Divine Being, but was at the hands of Āgamas such as Pāñcarātra and Vaikhānasa, made into a philosophical doctrine. The justification of that procedure consists in the fundamental principle of God's love to His creatures which makes Him incarnate Himself on all levels. The religion of the Āgamas suffused with the realizations of saints, who have never for once given up praising god in the several forms of his descents, not to speak of his descents into every type of species,[1] have made idol-worship an important part of religious life. It an essential and intrinsic object of religious consciousness. It appears however that the first three Āḻvārs, and especially the first, think of four places as fit-places of worshipping the Lord.

> At Tiruvengadam, the celestial city (Vinnagaram),
> The Yathoktakāri with inexhaustible flowers.
> The tall temple of the excellent town (Tirukoilūr),
> He at those four places is standing, sitting, lying down and treading.
> If thus one should contemplate on Him, sorrows will vanish.
>
> (v. 77)

And the commentator adds, sins and sorrows that pertain to the four ways of our actions typified by the postures of God will vanish. Tirumalai (Tiruvengadam) is described to be the place where Śrī Kṛṣṇa loved to dwell.

> The Mountain that surpasses in brilliance the mental radiance of the Eternals, which extinguishes the fire of the sins (accruing to) those who seek more riches, those who renounce God, *(kevalins)* and those lovers who always meditate on the ways of being inseparable from the Beautiful Tulasī-adorned Being, is Tiruvengadam.
>
> (v. 26)

The obstacles to riches, the obstacles to God-realization and the obstacles to self-realization are all annihilated by Tiruvengadam. Tiruvengadam is mentioned in more than half a dozen verses as the meditatable object.

> "O mind meditate on the Lord, the Supreme Man, as thine own being, that
> He exists to protect us; that
> He resides in the minds of the meditator, that
> He is lying on the sea,
> He is on the Venkaṭācala Hill,
> And that He is indwelling in the heart.[2]
>
> (p. 99)

1. Commentary on verse 92 by Peria-vācchān-pillai.
2. The *Pāñcarātra* Vyūha theory seems to be intimated here.

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This last prayer shows the all-comprehensiveness of meditation. It is this special quality of unified and integral meditation that marks off this idol-worship as different from idolatry of the West. We are not aware of the idol in the West as anything more than a totemic object. On the contrary, the word used to signify the idol is *arcā*, or *arcis*, the ray of light, effulgent, transcendent, revealing the Supreme even here, as it alone can and does.

II

BHŪTATTĀḶVĀR.

1. The second Āḷvār, Bhūtan,[1] is important in so far as he forged ahead of Pogai āḷvār with the transcendent knowledge (*para-jñāna*) towards the transcendent devotion to the Lord. The transcendent knowledge does not remain at the level of mere intellectual perception. It is not content to think of the Divine as the cause, as the Being of marvellous power, omniscience and transcedence The reasoning, however attenuated by logical discussion when it thrusts forward to apprehend the thing-in-itself, the Divine who is the *causa sui*, and enjoyer of all things and destiner of all things and beings, cannot but culminate in the knowledge suffused with trust and devotion in its being the means to our salvation. Devotion is the *knowledge* that nothing else is the way and the means and the goal of our endeavour. It is this torch of devotion that the second āḷvār lights and with it seeks to apprehend the Divine nature. In the first āḷvār, we are not aware of his saying as the second āḷvār does, 'I saw the Divine.' 'I *know* the divine Lord' is something very much less than the 'I *saw* the Divine Lord.' But even so, without the first, the intuitive non-sensory experience of the Divine is something impossible. That is the reason why the second āḷvār cannot be thought of apart from the first āḷvār.

2. Almost similar to the import of the first verse of Pogai āḷvār, is the first verse of Bhūtattāḷvār :

> " Devotion as the lamp-bowl,
> aspiration as ghee,
> the mind that has melted out of delight as the wick,
> with melting soul have I lighted the bright flame of
> devotion to Nārāyaṇa in the revealed Tamil language
> in verse.

1. Born in Māmallapuram (Mahābalipuram) Chengleput District of lotus-flowe (Phullotpala).

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Devotion is indeed wisdom. The highest knowledge is knowledge of the Highest. Thus it is that thought that has devoted itself to the highest culminated in love and devotion to that object. In one sense we find that the second āḷvār enters more deeply into the inner portals of religious experience. Love of God in fullest measure, contemplation on the attributes of the Lord constantly through His names which indicate them, "will make us equal to the immortals who are the ornaments of the Vaikuṇṭha" the Kingdom of God above. Service is the corollary of all devotion. And thus we find that the contemplation of the Divine is also service of the Lord. "They also serve who only stand and pray."

3. The second āḷvār is said to have revealed the supremacy of the Lord over all others, and to have determined that the Supreme Lord of all is Nārāyaṇa. This is, in other words, an attempt to fix the object of highest devotion. Speaking, then, in philosophical terminology, if the first āḷvār showed the object of highest knowledge, the second āḷvār shows the object of highest devotion. This second object is bound to be personal and not impersonal, more personal, than the philosophic Absolute. It is, of course, not possible to make such a clear distinction in the two collections before us, but suffice it to say, that here there is greater stress on this aspect of the attitude towards the Object. God is to be approached from the standpoint of veneration, or rather submission, than of knowledge that merely inspects, ratiocinates. If men, with knowledge, think of the names of Nārāyaṇa who is full of attributes of the highest kind, it is said that, then men will become gods. There can be no difference then between celestials and seers and men.

> "There is no difference between them (gods) and the souls.
> Who is there who does not praise the feet of the Lord resting on the serpent?
> Has not the lotus-born Who has the radiance of the Sun,
> Whose rays are spread out closely everywhere, and has not the Fore-eyed the habit of daily going to Him seeking refuge?
> v. 12.

4. Bhūtattāḷvār enumerates even like the previous āḷvār the exploits of Vāmana-Trivikrama (5 v), the incident of Pūtana (9, 28 49, v) the Varāha-avatār (31 v), the incident of the wood-aple (19, 23)[1] the Śakaṭāsura episode (10, 19 v)[2] the Narasimhāvatār (18, 47 v) and thus we find that early enough the identification of the avatārs

1. cf. BHAGAVATA X. 6.
2. cf. BHAGAVATA X. 7.

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with Nārāyaṇa has been accepted, and the enumeration of these exploits is for revealing the nature and attributes of the Divine as He Himself makes them known. The famous episode of Srī Kṛṣṇa getting down the chariot to slay Bhīṣma in contravention of his own vow not to take up arms during the battle, is also mentioned (v. 7.). It reveals the nature of Divine Lord to be such as to set at naught even His own vows for the sake of protecting those who seek refuge in Him.

The dream about Nārāyaṇa by the āḷvār is indeed very important.

> "I have dreamt the form of Kṛṣṇa in my dream ;
> Then I saw the flaming discus in His hand,
> Which abolishes good and evil alike ;
> I enjoy the strength of the Lord who gets rid of the tendencies which cause sorrow that returns again and again."
> (18, v.)

But lest this should be considered to be a *dream* only, and as such mere imagination, he says

> ' By *day-time* I saw Him ;
> I saw the all-pervading Lord ; even more clearly than in dream, did I see Him. (81, v.)

5. Thus those who know Him well through knowledge with maturing devotion receive the gift of divine vision. Once that is had, there is enjoyment unending of the Divine nature. For it is but proper that one should know the Object of knowledge and the purpose of attaining that Object. Devotion to the Lord necessitates utter abandonment of the wrong way consciously and unconsciously too. Once that is done, then the path of the right leads to the final state of bliss of the Divine. Thus says the āḷvār

> Those who have renounced
> doing evil unconsciously and consciously and are
> enjoying thee according to the way, and those who
> incessantly repeat the names of Nārāyaṇa knowing well
> the reason for praising Him, will with us enjoy Him. (v. 20)

This last clearly knows that there is necessary perfect purification of the psychical and physical nature which does not permit one to commit evil or sin even unconsciously. The seeker must know the reasons or causes of his own struggle, and search and fix his mind on the nature of the Deity which fulfils the criterion of the Highest Object, at once the most harmonious, (*sāttvika*), the most

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illustrious, the most ancient and causal Being, in whom there is the power to destroy evil, root and branch.

III

PEYĀḶVĀR[1]

1. The greatness of Peyāḷvār lay in his knowledge-vision (intuition) of the Divine as with His Consort, Lakṣmi or Śrī. This was the vision that was uniquely granted to Peyāḷvār, a vision that was not granted to the earlier two āḷvārs, even in the same room. The vague or conceptual experience of the Divine as Cause was made richer by the vision of the Supreme as worthy of personal devotion. But it was made richest by the supreme devotion not merely to the Absolute as Cause, or Absolute as Divine, but Absolute as Divine dual personalities of both the Father and the Mother.[2]

In one sense we can say that Peyāḷvār saw God as with His Śakti as the tantras have stated. Ṛg *Khila Śrī Sūkta* has invoked the Supreme Divine –*Jātaveda* to bring *Śrī-lakṣmī anapagāminī*, the compassionate (*Ārdrām*) who resides in the lotus-pond (*puṣkariṇīm*)[3] who is prosperity itself (*puṣṭim*) who is of beautiful hue, who is decked with golden garlands, who is the Impellor (*Sūryā*), and who is Wealth itself (14). The Āḷvār's first or opening verse almost breathes the same idea. The Mother has been brought to the vision of the seer by the Lord already seen by the Bhutattār in his company.

"The Mother have I seen in the Lord oceanhued!
That Form of Golden Splendour have I seen!
That radiant Sun-like Form Have I beheld!
The beautiful discus that glows fiery in battle
And the lovely Conch in beauteous hands have I beheld!

1. The Āḷvār was born in Mylapore (Madras) of a Red lotus (*raktotpala*).

2.. We can see here suggested as it were very luminously the confluence of the tāntric experience which is most clearly the Philosophy and Sādhana of the Mother. Tantras have laid stress on the two-foldness of the Divine Personality, in embrace; One in Action, two in personality, eternal both, both equal, being *Pati* and *Patnī*. Their relationship is not of Lord and Slave as in the case of the individual souls and God, but one of Consort, equal in every way, each capable of creative sustentive and destructive world-activities, but sharing in the work. The Mother is the most supreme aspect, for it is here that Philosophy hearkening to the darkness of its light does not see in the Heart of the Absolute Divine, the Love, the Grace. the power greater than all Māyās or powers, infinite indeed though these māyās may be, It is this Āḷvār who has clearly seen the Heart of the Divine. Hence the supreme importance of this Āḷvār to later āḷvār-mysticism.

3. SRI SUKTA. 14 : cf. Hrīśca te Lakṣmīśca patnyau, VISNU PURANA, I. viii, 19 ; PURUSA SUKTA. 9 : BRAHMA PURANA : Taccaktirdurjayā bhīmā Viṣṇu-Sakiriti Smṛtā.

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The third āḷvār thus focusses the attention of the seekers after the very ultimate Truth on the Mother as well as the Fatherhood of the Divine. The *parama-bhakti* it is that is stated to be the way and the light towards this supreme vision. If the supreme Vision of the Lord were merly the perception of that high estate of the Divine Trauscendence, and immanence which makes the Lord the indwelling and the overlording Being, there is with all that may be said not the achievement of the highest *puruṣārtha*, that bliss that is the essence and secret of existence, the hope and beacon-light of our Way. If the Final Deity is but the perception of the Space-Time-Emergent Deity, we can well close our lives with the great passage of Bertrand Russell describing the enlightened materialistic outlook on our lips :

> "That man is the product of causes which hand no prevision of the end they were achieving ; that his origin, his growth, his hopes and fears, his loves and beliefs are but the outcome of accidental collocations of atoms ; that no fire, no heroism, no intensity of thought and feeling, can perserve an individual life beyond the grave ; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the Solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the débris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand."[1]

It is because the highest knowledge despite the measure of freedom that it grants will always invoke the fundamental impending gloom, that it is necessarily overstepped or 'byepassed' by many religiously inclined souls. The *parabhakti* or devotion that is for the Highest Object of philosophy is indeed the first ray of light in the knowledge-darkness spoken of by the *Īśāvāsyopaniṣad* (v. 9). This is but the awakening of the true religious impulse meeting the soul on its own terms, but *parabhakti* gradually leads up to the *paramabhakti* the true and full devotion for the very form of the Divine, the personality of the Divine and not merely the Impersonal or Transcendental, for that is the meaning of the word impersonal. It is this that saves the souls from the impending consciousness of the Doom which it would fain avoid. Mother is the concept of the Redeeming and Saving Power of the Superpersonality known as the *Para*. To the souls in the *samsāra* or creative fire of life heralding

1. MYSTICISM AND LOGIC : p. 47.

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death, She is the mother of succour and immortality: to the Divine She is the Co-Being in All, adorning His Heart, or rather 'informing His Manifold Being with Love and Grace.'

4. The manner of his vision is revealed almost in the very last verses:

> Thinking, keeping the lamp of knowledge, searching
> for the Lord, have I possessed Him now.
> The wonderful Lord of all, having entered
> into me inseparably, has stood, sat and lain Himself down[1]
> (in me). (v. 94)

5. That vision is the fruit of thinking with the help of knowledge that is purposive. seeking the object of the adoration-impulse or religious impulse; this alone is the way to vision, not merely thinking that is not purposive. The purpose of all knowledge is not merely omniscience. Knowledge itself is a way to an end or goal. It is frequently forgotten that knowledge is a means to an end, the end being a life of perfect bliss and happiness, freedom from all bonds that hamper self-expression and realization of individual worth and value, the realization of the vastness and greatness of Reality of which the individual is a member, an integral portion.

"By seeing God I have destroyed my increasing sins" (v. 2)

"God is the medicine to our hell-existence" (v. 3) an idea that is later on developed fully by Kulaśekhara āḷvār in his *Mukundamāla*. "God is medicine, wealth and immortality" (v. 4) The names of God are recited in order to remind the lord of His great deeds.[2] One feels almost that it is flattery, but it is not. It is just to remember the power and glory of the Lord and His unquestionable power to allay the distress of the devotee.

> "If you recite the names of the Lord who has the
> white conch having *dakṣināvarta*, then good things
> such as splendour, vitality, wealth, beauty and birth in
> a faultless family and others will all happen. (v. 10)

The Lord then is the treasure-house of perfections as well as the treasure-house of graces.

6. The love for God of Venkaṭa *(Vengada)* facilitates the renunciation of desire for lesser pleasures such as woman's hair and hands, and leads to perfect concentration. (v. 14)

1. It is to reveal the completeness of indwelling that one āḷvār makes this unique postures of God as having come, got seated and has made him his abode of Rest. cf. MUDAL TIRUVANDADI: v. 77.

2. ĪSA. 17 *Krūto, Smara*

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7. This *tiruvandādi* also recounts the exploits of the Lord as Trivikrama. as one who sought three-feet of ground of Mahābali,[1] of Kṛṣṇa who destroyed Danta-vakra, Pūtana, Hiraṇyakaśipu, and the Gajendra-mokṣa. The Trivikrama avatār however is most often recounted (v. 4, 5, 9, 18, 47.)

8. The famous doctrine of *śarīratva* of the whole universe, which is but the antaryāmin-doctrine expressed in another form, is excellently expounded in the 38 verse,

> " All things are His body. Brahmā and others and stars who have tapas as their body, are Himself. The blazing fire, the hugs mountains, the two heavenlv lights, are He. The Lord who is all these is Incomparable. (*tāne uvaman*).

The Lord of Cowherds has His residence in the minds of those who have in their hearts concentred their minds according to the secret occult ways: "The Lord resides in the milk ocean, Venkaṭācala, the primeval serpent, the cool heaven, and the ocean of scriptures which contains occult truths, and the minds of yogis who have according to occult practices have their minds rest in the heart. (32)

" To Him who is both inside and outside I have become the slave " (37).

The experience of the āḷvār also is unique in so far as he finds that everything about God is beautiful and tender even like the lotus. (v. 9). The feet of the Lord are to be worshipped.

> Questioning not whether it is good or bad,
> Seek thou the beautiful feet of the Lord,
> on whose chest is worn the fragrant honey-laden tulasi
> All thy sins will immediately vanish. (88 v.)

The importance about this āḷvār's experience thus is seen to lie in the clear manner by which he points out the truth behind the vision of the Divine as inseparably with His consort Śrī, and the redeemability of man through prayer and devotion. For the first time also the mention of the tenderness and beauty of the Lord is stressed. His nearness to Mankind is demonstrated in the vision of the Lord as the Healer of sorrow, and the abolisher of sin and death.

We find on the consideration of the visions and experiences of the first three āḷvārs, who are traditionally said to belong to one

1. BHAGAVATA X : Pūtana x. 6. Ṣakaṭāsura x. 7. Vātsāsura x 11, Bakāsura x. 11, Aghāsura x. 12, Kāliya x. 15, Dhenuka x. 15. Vriṣabha x. 36, Kuvalayāpida x. 43.

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group, (though we may include the fourth āḷvār, Tirumaḷiśai or Bhakti-sāra, in this group, as the disciple of Pey āḷvār and had honour of a visit from all the three early āḷvārs) that they have stated what may be called the fundamentals of the three ancient streams, namely, the Vedic Knowledge, the Āgamaic and Brāhmaṇaic praxis, and the Tāntric Consciousness of the dynamic Motherhood of God. These three when they met in the canopy of the little room, got the Vision that was the culmination of Knowledge, the Vision that was the culmination of the divinised knowledge through devotion, and the Vision that was the Revelation of the Most Auspicious (*Śubhāśraya* as the Viśiṣṭādvaita says) Form of the Divine Lord and Mother.[1]

It would be necessary to enlarge on the last aspect at more length. But these three have laid firmly the foundations of the later theories and shown the way and path towards an integral Experience of God. The outlines are firmly drawn as has been shewn in the foregoing pages; the details and the manifold subtle approaches alone remain to be filled. These the later seers fully depict and, the fifth āḷvār according to tradition, namely Śaṭakopa, amplified these, and experimented upon almost all the *bhāvas* known to aesthetic experience. That is why Śaṭakopa is claimed to be the āḷvār *par excellence*, and as the one who has shewn and well-laid the path to be trodden by disciples of the Light and Mother.

1. cf. Doctrine of the Mother as expounded by Śrī Aurobindo in his MOTHER is so similar to the views expounded by the Tantras and by Vaiṣṇava thinkers like Yāmunācārya, Śrīvatsāṅka Miśra, Parāśara Bhatta, and Vedānta Deśika, that we may well say that the confirmation of the vision of Peyāḷvār is to be found in modern times in Śrī Aurobindo's experience. Śrī Aurobindo points out that the Mother's vyūhas or manifestations are fourfold as far as we can know with our mentality; and it must be presumed that the Mother is co-existent with the Divine as the inseparable co-equal in all His Descents too. Yāmunācārya beautifully wrote:

Yānyanyāni yathāsukham viharato rūpāṇi sarvāṇi ta-
nyāhuḥ svairanurūpavibhavaiḥ gāḍhopagūḍhāni te !!

CATHUSSLOKI. 4 b.

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SYLLOGISTIC REASONING.

(A comparative study of Indian with European Logic.)

BY

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The Science of Logic (Nyāya-śāstra) developed in India out of the Science of Dialectic (Tarka-śāstra). What Indian logic treats as inference European logic treats partly as Judgment and partly as syllogism. In Indian logic, inference is regarded as one of the sources of our knowledge (Pramāṇa) of the empirical world, and as such it gives it from the start an epistemological character. Syllogism is not regarded as a genuine source of knowledge at all, but as a method of correctly and convincingly expressing an inference in a series of propositions for the benefit of others.

Inference investigates and establishes a certain relation of one object to another through a third with which the latter is connected, or excludes it by a third from which the second is excluded.[1] The first is called the Minor term (पक्ष), the second the Major term साध्य) and the third middle term or reason (हेतु). In Indian logic, inference is of two kinds (1) logical inference helping oneself (स्वार्थानुमानम्) to arrive at conclusive knowledge and is useful for removing one's own doubt and (2) the rhetorical inference persuading others (परार्थानुमानम्) of the truth of one's own belief. Rhetorical inference therefore presupposes and is based upon logical inference, for one man cannot convince another without being first convinced himself.[2]

According to Nyāya-Vaiśeṣika schools a complete syllogistic expression consists of the following five steps:—

1. Pratijña—Statement of the proposition to be proved.
2. Hetu—Statement of the reason.

1. व्यापक (pervader) is synonymous with साध्य. लिङ्ग (inferential mark), व्याप्य (the pervaded) and साधन (the instrument of proof) are synonymous of हेतु.

2. पञ्चावयवेन वाक्येन स्वनिश्चितार्थप्रतिपादनं परार्थानुमानम्, PRASASTAPADA BHASYA, pp. 231. Viz. Sans. Series Vol. IV. Nyāya-Bindu defines them as न्यायप्रयोज्यं and न्यायाप्रयोज्यं respectively, meaning that न्याय or syllogism is essential to a परार्थ but not to a स्वार्थानुमान. Similarly Dharmottarācārya, the commentator on Nyāya-Bindu, remarks परार्थानुमानं शब्दात्मकं । स्वार्थानुमानं तु ज्ञानात्मकमेव । NYAYA-BINDU-Tikā. Bibl. edu. p. 21.

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3. Udāharaṇa—Statement of the universal proposition along with an instance.

4. Upanaya—Statement of the presence of the mark in the case in question.

5. Nigamana—conclusion proved.

The above five-membered syllogism of the Nyāya-Vaiśeṣika school is essentially the same as that adopted by Aristotle and the modern European logicians. In a legitimate syllogism, according to European logicians, it is essential that there should be three and no more than three terms, namely the *major* and *minor* terms which respectively form the predicate and the subject of the conclusion, and a third one the *middle* term, which acts as a link between the two. It is also essential that there should be three and no more than three propositions, namely the major and minor premises and the conclusion.[1] Similarly there are three and no more than three terms in Indian logic, namely, (1) the साध्य (major term) and the predicate of the conclusion, (2) पक्ष (the minor term) and the subject of the conclusion and (3) लिङ्ग (the middle term), which acts as a link between the two, namely साध्य and पक्ष. But what about the other syllogistic rule, namely : A syllogism should contain only three propositions ? It may be said that unlike European logicians who recognize three premises to the syllogism, the Nyāya-Vaiśeṣika schools make it to consist of five members. But a little examination will show that they too have their counter-parts in the five-members of the Nyāya-Vaiśeṣika school[2] and the three-members of other Indian logicians. According to the Buddhist logician Dignāga the real members of the syllogism are only two—(1) the general rule (उदाहरण) and (2) its application to an individual instance उपनय. The first establishes a necessary interdependence between two terms and the second applies this general rule to the point in question. Dharmakirti, the anothor of *Nyāya-Bindu*, who

1. Creighton : Introduction to Logic p. 115.

2. The निगमन and प्रतिज्ञा are the same, and so one of them, the प्रतिज्ञा for instance. may be safely dispensed with. Again उपनय is a repetition or rather a particular application of हेतु, and is taken as understood between the minor premise and the conclusion in Aristotle's syllogism. Either उपनय or हेतु may therefore be omitted as superfluous. There remains thus three propositions only, the हेतु or उपनय which is the minor premise, the उदाहरण which is the major one and the निगमन or conclusion.

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was a Buddhist likewise mentions two[1] only, प्रतिज्ञा and हेतु, making the दृष्टान्त or व्याप्ति a part of the हेतु. According to Jaina logicians, a syllogism should always be two-limbed. Pakṣa and Hetu are sufficient to convince one of the truth.[2] *Dṛṣṭānta*, *Upanaya* and *Nigamana* are superfluous. The Mimāṁsakas and the Vedāntins insists on having three-members only. According to them it is quite sufficient to state the first three or the last three members.[3] Thus it will be seen that the weight of opinion outside the Nyāyā-Vaiśeṣika schools inclines towards the acceptance of a three-membered syllogism, which is practically identical with that of Aristotelian and the modern European schools. Indian logicians except the Nyāya-Vaiśeṣka hold that the five steps are un-necessary in a complete syllogism. But the necessity for retaining them is for rhetorical purposes and then the syllogism would be complete, according to a Naiyāyika, for argumentation. Their five-membered syllogistic form certainly possesses some advantage of its own over the three-membered syllogism in as much as it gives a full and complete rhetorical statement of an argument. But the Mīmāmsits and the Vedāntins argue that even for the purpose of demonstration the five steps are unnecessary. It is quiet sufficient to state the first three steps or the last three steps. The reduction of steps in no way affects the convincing character of the reasoning because either of the two groups contain a major and minor premise.

In saying either the first three steps or the last three steps can be employed, the Mīmāmsists and the Vedāntins stress a truth, the importance of which has been almost ignored in the stereotyped European syllogism that always places the conclusion last. In inference it is not always the case that the premises are given and the conclusion is to be found. It is very often the case that the conclusion is presented to the mind first and we are required to find the premises that justify it. This latter process is mostly in evidence when we adduce arguments in justification of our instinctive beliefs. The order of reasoning may therefore take any form, the premises first and the conclusion last, or the conclusion first and the premises last. In the latter case it is a misnomer to call the thesis or the proposition proved a conclusion. It should rather be called a प्रतिज्ञा

1. न पृथक् दृष्टान्तो नाम साधनावयवः कश्चित् । तेनास्य लक्षणं पृथग् नोच्यते गतार्थत्वात् । NYAYA-BINDU. Bibl. Ind. edn. pp. 115-116. ALSO NYAYA-BINDU-Ṭika. Bibl. Ind. edn. p. 21.

2. PRAMANANAYA-TATTVALOKALANKARA, III ch. 28-40 verses.

3. तस्मात् त्र्यवयवं ब्रूमः पौनरुक्त्यासहा क्यम् । उदाहरणपर्यन्तं यद्वोदाहरणादिमम् ॥ MANAMEYODAYA ed. by Suryanārayaṇa Sastri, p. 64. Also VEDANTA-PARIBHASA.

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(probandum), for until the premises are adduced it is not a conclusion but only a proposition to be proved. Hence Indian logicians call it a pratijñā (probandum). But what we wish to point out here is that Indian logicians, who think that inferential proof may take both the forms noted above, recognise an important truth which is scarcely realised by western logicians. There is another important thing that is worth notice. Whether we take the first three steps or the last three steps, the *udāharaṇa* (example) that is common to both, is preserved. And the *udāharaṇa* is the characteristic keystone of Indian syllogism.[1] It *(udāharaṇa)* consists of the universal proposition, supported by a concrete example.[2]

This, as Dr. Seal points out, at once, marks off Indian syllogism from the mere formal deductive syllogism of Aristotle on the one hand, and the mere material and inductive syllogism of Mill on the other and makes it a "formal-material deductive-inductive" process of reasoning.[3] The udāharaṇa makes difficult any attempt to affiliate the Indian syllogism to that of Aristotle and furnishes as Prof. Radhakrishnan points out[4] a strong protest against the argument that Indian syllogism had a Greek origin.[5] There is another thing that is worth notice viz., The members of the Nyāya-Vaiśeṣika syllogism constitute a fully reasoned out argument whose parts follow one another in their natural sequence. Aristotle's premises, on the other hand, are as it were a simple enumeration of the several steps in a deductive reasoning. The five-membered syllogism of the Naiyāyika is designed to convince a doubting adversary who asks questions and raises objection at each step, which questions and objections are answered by the successive premises. Hence as a controversial weapon, the five membered syllogism is far superior to that of Aristotle, since it forces the debate to run in a particular channel, and thus prevents the adversary from straying away from the point. The one is rather demonstrative, the other is expository and rhetorical. The Nyāya syllogism is more useful in discovering

1. Dr. D. M. Dutta : SIX WAYS OF KNOWING. pp. 212.

2. उदाहरण which etymologically is the reverse of न्याय (literally means going down) means carrying up and it implies the opposite process of carrying the particulars to the universal. The word दृष्टान्त we render by example, but in doing so we miss the significance of the Sanskrit original. दृष्टान्त is that in which अन्त (ie.) truth or principle is दृष्ट observed, as distinguished from सिद्धान्त in which the truth is proved. cf. उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः। BG. GITA. II. 16.

3. Dr. B. N. Seal : POSITIVE SCIENCES OF THE HINDUS. p. 251.

4. Prof. S. Radhakrishnan : INDIAN PHILOSOPHY, vol. II. p. 85.

5. Dr. S. C. Vidyabhushan : HISTORY OF INDIAN LOGIC p. xv ; Also. Appendix B.

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the conclusion; Aristotle's syllogism is better suited to test its validity. Each has a different purpose and is best suited to achieve it. However it is easy to perceive that either the first three members or the last three members are sufficient for exhibiting an argument in an European syllogistic form.

The first two members together would correspond to an Enthymeme of Aristotle. The last three members would correspond to an Aristotelian syllogism.[1] The former differs from the latter in two points. The first point of difference is in form or rather in the expression viz. that the two (major and minor) premises are condensed into one premise. This difference arises from the fact that अनुमिति is based on परामर्श which is व्याप्तिविशिष्टपक्षधर्मताज्ञानम् the perceiving that the subject of the conclusion possesses what is constantly accompanied by some other thing, that is, in the stock-instance, we must have the knowledge that 'this mountain has fire-pervaded smoke.' This परामर्श then comprehends two propositions, those of (1) व्याप्ति a universal proposition in which the middle term is invariably connected with the predicate of the conclusion (more comprehensive than the middle); and (2) हेतु पक्षधर्मता a minor premise in which the middle term is connected with the minor term. In the Aristotelian syllogism the व्याप्ति and पक्षधर्मता of the Naiyāyika corresponds to the major and minor premises respectively which, being connected together by a common middle term, lead to the conclusion. But the Aristotelian syllogism is defective in so far as it merely implies this connection between the two premises, and has no separate premise to express it.[2] The Nyāya syllogism, on the other hand, does not merely state the two terms or premises separately, and then at once jump to the conclusion, but after stating them fully gives a third premise which combines the previous two terms and thus gives a unity as it were to

1. For example the hackneyed example of a smoking mountain :—

यो यो धूमवान् स स वह्निमान् – उदाहरण
पर्वतो धूमवान् —उपनय
तस्मात् पर्वतो वह्निमान् —निगमन

When translated the premises will run,
Whatever smoke is fiery—Major premise
This mountain is a thing that smokes—Minor premise.
The mountain is fiery.—Conclusion.

From the above it is evident that उदाहरण, उपनय, निगमन of Indian logic corresponds to the Major, minor premises and conclusion respectively of European logic.

2. For all practical purposes पक्षधर्म does not differ from हेतु, for पक्षधर्मता is nothing more than a particular kind of हेतुता; or rather it is a हेतुता under particular circumstances.

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the two separate cognitions of हेतु and व्याप्ति. This combined premise is called परामर्श which immediately gives rise to the conclusion.[1] The second difference is that the Nyāya wants not only to give rules for the correctness of the logical operations in arguing but to guard against false premises, and for this purpose it is also of consequence to establish the truth of the Major proposition by a reference to an instance in which the truth of the proposition was exemplified, this instance never confirming the universal proposition but illustrating it.

The most obvious defect in Indian logic that has been chiefly dwelt upon by its European critics is the non-recognition of anything corresponding to what we now call Inductive reasoning. But a closer study of Indian logic would reveal that the Indian logicians were aware of the inductive method, but considered it as subservient to the purposes of deduction which is the अनुमान proper. The truth is neither deduction nor induction is by itself sufficient for an Indian logician's purpose viz.. that one and the same act or operation should yield both the truth of the conclusion and the correctness of the argument. Deductive reasoning may in itself be most valuable for formalising facts. It may give a variety of different aspects to our knowledge but our knowledge will never be substantially increased. Induction in its general acceptation teaches nothing certain. Every deduction is based on a generalisation, and this generalisation is obtained by an accumulation of particular instances by a process known as induction. The office of induction is to arrive at व्याप्तिज्ञान universal proposition, and that of deduction is to descend to a particular conclusion. Therefore Indian logicians combine both. Hence Indian syllogism is not only the formulation of a deductive reasoning, it also contains an indication of that induction which always precedes deduction. The, general rule or major premise is established by a generalisation from individual facts which are examples they exemplify and support it. An example is an individual fact containing the general rule in itself. Without examples there is no general rule nor can individual facts be considered as examples if they do not contain the general rule.

Thus Indian logicians consider logic as the science of proof *(Pramāṇa śāstra)*. In this connection we may note the implication of the term 'Nyāya'[2] as used by the Indian logicians. To take the

1. Athālye: TARKA-SAMGRAHA E. T. p. 234.

14. The word 'Nyāya', as also the word निगमन literally means going down and implies the process of descending from the universal to the particular. It also meant the general principle as opposed to exceptions which are particulars, because

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word Nyāya of the Indian logicians as meaning merely formal logic is an eggregious mistake. The word Nyāya means the way in which one concrete truth leads to another truth. It is not confined to explaining a law of thought. It does that and goes far beyond it. It shows how the truth of a general proposition—such as 'where there is smoke, there is fire' is to be established, from which minor propositions may be derived as corollaries from it,—such as 'the mountain is in fire because there is smoke.' But the European system of logic assumes the existence of the truth of the general proposition—the Major premise–and shows how after that assumption, the course of reasoning should proceed.

Inference is defined as knowledge which is caused by the knowledge of *Vyāpti* or a knowledge brought about by a mediate judgment परामर्श. This mediate judgment is a recognition that there is in the subject of the question पक्ष an attribute characterised by a universal concomitance, व्याप्ति. In other words, the subject of the question has a property universally accompanied by something else namely by that which is to be proved or disproved of it by the साध्य or predicate of the conclusion. Thus व्याप्ति[1] is a connection requiring no qualifying term or limitation उपाधि. It is an invariable concomitance of the predicate.[2] The process by which *Vyāpti* is obtained is व्याप्ति ग्रह and is a generalisation by experience or induction. Vyāpti between two phenomena, say, smoke and fire, is known, when fire is known to accompany

it was from the general principle that one came down (न्याय) to particulars. In this sense the word is used in the Prātiśākhya—

न्यायमिश्रानपवादान् प्रतीयात्, ṚK. PRATISAKHYA. PATALA. I.

That निगमन was based on gathering together of examples which yield the conclusion was known to Yāska also and even to his predecessor Aupamanyava whose opinion he quotes, छन्दोभ्यः समाहृत्यं समाहृत्य समाम्नातास्त एव निंगन्तवसन्तो निगमनान्निघण्टव उच्यन्ते इंत्यौपमन्यव | Yāska in his NIRUKTA: ch. I.

1. There is in fact no other single topic in Indian logic, especially in Nyāya philosophy, which has evoked such an amount of subtle hair-splitting from scholastic disputants, as the definition of Vyāpti. Whole works have been written for the purpose of settling a correct definition, and every writer on Indian logic has endeavoured to start a separate school advocating a particular definition. Viśvanātha gives two definitions of Vyāpti, of which he prefers the second. He first defines Vyāpti as साध्यवदन्यस्मिन्नसंवन्धः–absence of the हेतु on anything except the one having साध्य. But this definition is अव्याप्त as it does not apply in a केवलान्वयि अनुमान, such as इदं वाच्यं ज्ञेयत्वात्. consequently this definition of the ancients is abandoned by modern Naiyāyikas. The other definition of Viśvanātha is हेतुमन्निष्ठविरहाप्रतियोगिसाध्यैकाधिकरणयम्. Kārikāvali.

2. साहचर्यनियमः = अविनाभाव = अव्यभिचार = अनुपाधिक संवन्ध = व्याप्तिः

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(co-exist with) smoke and at the same time it is never known not to accompany smoke.[1] The canons used by Indian logicians for ascertaining the soundness of a Vyāpti or generalisation is the method of agreement in presence (*anvaya*) together with the non-observation of any exception. In other words, according to the Indian logicians साहचर्य ज्ञान and व्यभिचार ज्ञानविरह are the two causes of the knowledge of Vyāpti and as such correspond to the Method of Agreement and the Method of Difference that are employed in Induction. These two are not however independent causes of Vyāpti but the latter is subservient to the former, and both constitute one joint cause. The process, therefore, closely resembles Mill's Joint Method of Agreement and Difference. The Naiyāyākas, Buddhist and Jaina logicians formulated other canons for testing a sound *Vyāpti* or the invariability and unconditionality of concomitance.

From the above it is evident that the Indian logicians fully recognise the necessity of a sound induction for the establishment of a universal proposition. Induction is defined as "the determination of unconditional and of conditional circumstances." In order to safe-guard against incomplete induction, the universal proposition or example must be proved by positive and negative inductions, that is, the joint method of Agreement and Difference must be applied, the object being to discover a certain relation between the major and the middle term. When either no positive example nor negative examples at all can be found, no conclusion is possible, the result can then only be a fallacy.

The knowledge of invariable concomitance (Vyāpti) is necessarily required in the परामर्श which is विशिष्टवैशिष्ट्यावगाहिज्ञानम्—a premise by which the minor term is expressed as determined by the reason in its invariable connection with the predicate of the conclusion. This परामर्श comprises the two syllogistic rules namely that (1) the middle term should not be ambiguous or that No four terms should occur in a syllogism; and that (2) the middle term should be distributed. परामर्श is one proposition containing two premises viz. the major and the minor. Hence there cannot be the fallacy of four terms in Indian logic.

The middle term is व्याप्ति विशिष्ट, that is, it is taken in its entire extent, or its area is completely covered *over* by the major term; (or when we say that a middle term is व्याप्ति विशिष्ट, it amounts to saying that it is distributed).

1. साच व्याभिचार ज्ञानं सति सहचारदर्शनन गृह्यते। VEDANTA-PARIBHASA.

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Accepting the विशिष्ट परामर्श corresponds to the rule that the same middle term must occur in both the premises. Indian logic does not admit negative propositions. The copula in Indian logic is *is* and not *is not*. Indian logic provide for the negative proposition by *Abhāva*;[1] as when we say इन्द्रः अमनुष्यः, we refer him to the class अमनुष्य, that is we predicate अमनुष्यत्व of Indra. Hence the faults incident to the violation of the rules of negative premises are obviated in Indian syllogism.

The Aristotelian logic distinguishes between the categorical and hypothetical syllogism and divides the categorical in four figures and nineteen moods. But the division into four figures and then nineteen moods is founded on the grammatical principle of the position of the middle term in both the premises. Grammatically the middle term can be Subject in the major and Predicate in the minor, or vice versa, Subject in the minor and Predicate in the major, or Subject in both or Predicate in both. One of the premises can be moreover either particular or negative. By combining each of the four positions of the middle term with the possibility of one of the premises being either particular or negative, a scheme of nineteen valid moods is constituted. Only one of them, the first mood of the first figure, is regarded by Aristotle as 'final' or genuine. All others can, by a complicated process of reduction, be converted into it.

Of all this complicated doctrine which forms almost the entire edifice of ancient, medieval and modern formal logic of the European, we find on the Indian side not a whisper. Indian logicians, first of all, speak of facts and ideas and not of terms; they deal with necessary connection between phenomena and not with mechanical distribution of middle terms. So we do not meet with Moods and Figures in the system of Indian syllogism. Indian logic is practical in its nature; symbolic logic was a monstrosity for the Indians. The practical nature of Indian logic will be further apparent from their conception of *Sādhya*. "The Proven (*Sādhya*) is undetermined (previously unknown); it must not be opposed to facts of experience; it must be something which is desired to be proved."[2] Secondly, particular conclusions are excluded altogether from the domain of Indian logic. A particular conclusion means that the reason (हेतु) is not present in the whole compass of the subject and is obviously

1. Contrary opposition in European logic corresponds to reciprocal negation—अन्योन्याभाव; and contradictory opposition corresponds to absolute nagation—अत्यंताभाव in Indian logic.

2. PRAMANA-NAYA-TATTVALOKALANKARA, III ch. verses 28-40.

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a vague and imperfect judgment.[1] This is a violation of the first rule of canon and produces a fallacy. Negative conclusions are relegated by the Indian logic to a special class and altogether separated from the universal affirmative conclusions. The third and fourth syllogistic figures are thus excluded from the domain of syllogism. The complicated rules for their reduction and validity become, therefore, quite superflous.

Neither can the grammatical principle of converting the middle term into the predicate of the Major premise and into the subject of the Minor be rightly introduced into logic. Among the three terms of a syllogistic reasoning, one (the minor) is the subject, it is the real subject, the logical subject. It cannot be converted into a predicate otherwise than in a confused and perversed expression. The subject of the minor premise and the subject of the conclusion are the same thing and must occupy in a correct expression the same position. The subject of the major proposition is necessarily the middle term, because this proposition expresses the necessary dependence of the Middle on the Major term. We are thus left with one of the Moods of the first figure viz.. *Barbara* and one of the Moods of the second figure viz., *camestres* the last corresponds to the contraposition of the first.

To sum up, according to Indian logic, there are two and only two, figures in syllogism, according as the Major is expressed in the form of an affirmative or in the form of a contraposition.[2] Both the forms are always possible, they are complementary of one another, they both express the same thing and when the one is expressed the other is implied, even if it is not expressed. Let us illustrate the above statement by an example :—

All men are mortal
Indra is not mortal
∴ Indra is not a man.

1. The reason why particular conclusions were disregarded by the Indian logicians appears to be their uselessness. What the Indian logicians wished to gain from an inference as from all other proofs was Pramā, right and definite knowledge, for it is this प्रमात्मकज्ञान alone that has any scientific value. A particular conclusiou is obviously a vague and imperfect judgment. The very form of Indian syllogism particularly the five-membered syllogism of Nyāya-Vaiśeṣika points to the impossibility of having a particular conclusion.

2. Contraposition is the form of an immediate inference consisting in taking the subject and the contradictory of the predicate of the given proposition as the predicate and subject respectively of the conclusion. Contraposition thus consists in first obverting a premise and then converting the obverse. It corresponds to व्यतिरेकि अनुमान in Indian.logic.

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If we express this in the Sanskṛit form, it will stand thus :--

इन्द्रः अमनुष्यः ।
मर्त्यत्वाभावात् ।
यत्र मर्त्यत्वाभावः तत्र मनुष्यत्वाभावः, यथा रुद्रः ।
तथा चायम् ।
तस्मात्तथा ।

It will easily be seen that the *not-being-man* and *not-being-mortal* are the terms chosen in Vyāpti which in European form will be 'All not mortals are not-men.' This is a kind of conversion by use of negative terms, that is to say, the proposition, 'All men are mortal' is first obverted and then converted. The example given is in figure second, namely, *camestres*; to reduce it to Barbara is then nothing but expressing it in the Sanskṛit mode, thus,

All not-mortals are not-men
Indra is not-mortal
∴ Indra is not-man.

The doctrine of उपाधि[1] is a distinguishing feature of the Indian logic only. It is a condition which must be supplied to restrict a too general middle term. If the middle term as thus restricted is still found in the minor term, the argument is valid; if not it fails.

Fallacy (हेत्वाभास) in Indian logic is defined as the state of being the object of such right knowledge as interferes either with conclusion or ultimate inference or any one of the subordinate members.[2] This definition evidently includes fallacies incident to the violation of the laws of both Induction and Deduction. In European logic fallacies due to the violation of the rules of reasoning or form of syllogism are called formal (or logical) fallacies, and these correspond to हेत्वाभासः in Indian logic which are अनुमितिकरण प्रतिवन्धक and fallacies incident to assumption of

1. साध्य व्यापकत्वे सति साधनाव्यापक उपाधिः—TARKA-SAMGRAHA : TARKA-BHASA etc. Etymologically the word उपाधि is interpreted by Udayanācarya as उप समीपवर्तिनि आदधाति संक्रामयति स्वीयं धर्ममित्युपाधिः । It is thing which imparts its own property to another object placed in its vicinity, as a red flower which makes the crystal placed over it look like a ruby by imparting to it its own redness, not really but seemingly. The flower is therefore the उपाधिः । उपाधि is therefore the condition or accidents individually or collectively, which give a thing its distinctive characteristic for the time being, and make it look as it appears to us. cf. Vedānta-paribhāsā.

2. अनुमितितत्करण प्रतिवन्धकयथार्थ ज्ञानविषयः ।—TARKA-KAUMUDI

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false premises are called material fallacies (*extra dictionem*) and these correspond in Indian logic to हेत्वाभास which are अनुमिति प्रतिबन्धक.

It is generally understood that all the fallacies in Indian logic are material fallacies more or less. According to this view, साधारण, व्याप्यत्वासिद्ध and विरुद्ध would be instances of the assumption of a false major and आश्रयासिद्ध and स्वरूपासिद्ध would be instances of the assumption of a false minor.

It will be more reasonable and accurate to class the हेत्वाभासs which are अनुमितिकरण प्रतिबन्धक under logical or formal fallacies. Let us justify this view by a reference to an example: पर्वतो धूमवान् वह्नेः, which, as we know, is an instance of a साधारण हेतु सव्यभिचार (which is अनुमितिकरण प्रतिबन्धक). If we express this in the European syllogistic form, the major must be 'All smoky things are fiery' The reason why this should be the major premise to the positive exclusion of that viz. 'wherever there is fire there is smoke: or all fiery things are smoky' may be thus briefly stated. The only knowledge we get from the data is that '*the mountain has fire*'; and the fact that smoke is invariably accompanied by fire and not the latter by the former is true on the very face of it in nature. The physically correct phenomena should be stated as the major premise, and not such a major premise (wrong, of course) as is necessitated in a given argument by the rule व्याप्यस्य वचनं पूर्वं व्यापकस्य ततः परम् etc.' In other words the preventive knowledge that 'fire exists sometimes without smoke' directly interferes with our stating the Vyāpti as 'wherever there is fire there is smoke,' because of the exception of a red-hot iron ball (अयोगोलक) characterised by the absence of smoke. The existence of the preventive knowledge is ignored and hence the confusion arises about taking a formal for a meterial fallacy. Therefore the preventive knowledge should constitute the major premise. The above example thus involve the fallacy of the undistributed middle.

All smoky things are fiery
This mountain is fiery
∴ This mountain is smoky.

The above view will be clear and intelligible if we take an instance thus :—

All men are animals
All cats are animals
∴ All cats are men.

and try to express this in the Sanskrit or Indian syllogistic form. The Sanskrit व्याप्ति will be यत्र प्राणित्वं तत्र मनुष्यत्वम्. Evidently this is tan-

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tamount to saying that 'All animals are men.' But the given major is 'All men are animals', which is inductively correct and the argument therefore involves any other fault but of wrong induction. Hence the remark that the preventive knowledge should constitute the major premise in expressing a fallacy in Indian logic into the European syllogistic form holds good.

In converting an European logical fallacy into an Indian one the conclusion should be प्रतिज्ञा; the minor premise should contain the हेतु; and the major premise should contain that ज्ञान which prevents अनुमितिकरण. If the हेतु is दुष्ट the हेतुदोष should be stated.

In converting an Indian logical fallacy into an European one the ज्ञान that prevents us from having a Vyāpti which would give us the प्रतिज्ञा or अनुमिति should be stated as the major proposition.

To conclude, the treatment of syllogistic reasoning in Indian logic possesses a unique interest for a thoughtful mind as conclusively showing that we have not, like other nations, borrowed our Logic and Metaphysies from the Greeks.

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ARE KARMENDRIYAS ACCEPTED BY AKṢAPĀDA?*

BY

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In the previous topic it has been proved that the Indriyas[1] are the outcome of egoism (Ahaṃkāra) and that this theory of the Vedāntins (Viśiṣṭādvaitins) is not antagonistic to the theory of the aphorist Akṣapāda. In the present article the discussion regarding the number of Indriyas is taken up, since the logicians such as Vācaspatimiśra and the subsequent advocates of the system maintain that six alone can lay claim to be Indriyas and that the so-called motor-organs (Karmendriyas) do not deserve inclusion under the category of Indriyas, inasmuch as they do not satisfy the definition of an indriya. Though we find specific expressions to denote such conceptions in the commentaries, it is highly interesting and important to find that Akṣapāda, did not expressly exclude the motor-organs as non-Indriyas, and that he assumed an altogether different view with regard to the treatment of Indriyas in his system of philosophy.

Akṣapāda, while classifying the metaphysical categories enumerates the Indriyas immediately after defining the physical body, and takes up the definition of the mind subsequent to the objects of the Indriyas (Indriyārthas). He defines each object of valid knowledge in the first chapter and enters into a detailed discussion of each in the light of the views maintained by diverse schools of thought, in the third chapter. This aphorist who is carful enough to define each metaphysical truth in the order of enumeration a generel definition of Indriya while the commentator Vātsyāyana, who feels such an omission to be a defect in the system supplies " कानिपुनः भोगसाधनानि[2] as an interrogative introduction to the very get-up of the aphorism घ्राणरसनचक्षुस्त्वक्छ्रोत्राणीन्द्रियाणि भूतेभ्यः[3] Considering the derivations of the aphoristic expressions,[4] Vātsyāyana arrives at a general definition, that is

* Continued from p. 371—Vol. II, part, 2.

1. The term 'Indriya' is not translated as 'sense-organ' since this leads to the misconception that it refers to Jñānendriyas alone.

2. N. B. 1-1-11.

3. N. B. 1-1-12.

4. N. B. 1-1-12. जिघ्रत्यनेनेति घ्राणं, रसयत्यने नेति रसनं, चष्टे अनेनेति चक्षुःस्पृश्यत्यनेनेति स्पर्शनं त्वक्, त्वक्स्थानं इन्द्रियंत्वक् । शृणोत्यनेनेति श्रोत्रं.

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applicable to all the Indriyas namely 'The apprehenders of their own objects"[1] This definition is maintained to refer to the cognitive-organs (Jñānendriyas) alone by the followers of Vātsyāyana.

The following facts, perhaps might have led the later logicians to jump to a conclusion antithetical to the Vedāntic thought:—

1. (Gautama) Akṣapāda did not mention the Karmendriyas in the aphorism 1–1–12. In the course of the examination of the Indriyas in the third chapter he takes up the criticism of the current theory that the tactual organ can be the only Indriya, and vehemently refutes this proposition of the opponent in the aphorisms, "Because the objects of the Indriyas are five-fold"[2] and "Not so, because of the five-foldness of tho signs in the shape of perceptions, of the location, of the operation, of the shape and of the constituents".[3] Had there been Indriyas other than those substantiated, Akṣapāda would have specifically mentioned them and put forth agruments for and against, in a chapter specially intended for an examination of the Indriyas.

2. Even the commenṭator Vātsyāyana holds that inasmuch as the purpose of one Indriya is not served by another, there cannot be more than five Indriyas. The particle 'एव' (only) used by him in the sentence[4] that states that the Indriyas can be only five is highly significant, and is to suggest that the so-called motor-organs did not deserve inclusion under Indriyas. It is not that Vātsyāyana did not know that hands, feet etc., did not serve as organs but it is to be taken that he did not deem them as Indriyas in the manner of the Vedāntins.

3. Vācaspatimiśra, while commenting on the aphorism 1-1-12 formulates his own definition[5] of an Indriya, that it should be connected with the body, that it should be distinct from defects of saṁskāraś, and that it should be the direct instrument of cognition. Further, he independently expands the idea underlying the aphorisms इन्द्रियार्थपञ्चत्वात्[6] and न बुद्धिलक्षणाधिष्ठानगत्याकृतिजातिपञ्चत्वेभ्यः[7] in the

1. N. B. 1-1-12.
2. इन्द्रियार्थपञ्चत्वात्. (N. S. 3-1-56)
3. न बुद्धिलक्षणाधिष्ठान गत्याकृतिजातिपञ्चत्वेभ्यः (N. S. 3-1-60)
4. पञ्चैवेन्द्रियाणि
5. यच्छरीरसंयुक्तं संस्कारकदोषव्यतिरिक्तं साक्षात्प्रतीतिसाधनं. 1-1-12. N. V. T. T.)
6. N. S. (3-1-58)
7. N. S. (3-1-62)

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course of his commentary on the aphorism भूतगुणविशेणोपलब्धेस्तादात्म्यं[1] and logically substantiates with an emphasis that the *definition* of an Indriya (as framed by him) is not applicable to the motor-organs. He further discusses that the serious defect or over-applicablity (Atiprasakti) would arise in case Indriyatva, established in the manner of the definition शारीराश्रितासाधारणकार्यकारीन्द्रियम्—is attributed to the motor-organs by arguing that since the different parts of the physical body. *Viz.* breasts, throat and heart, have respectively the functions of embracing, vomitting and keeping the body in order, they have to be deemed Indriyas as well.

4. Jayanta Bhaṭṭa decidedly a later writer than Vācaspatimiśra develops the arguments in the Ṭikā and pooh-poohs the Vedāntins in the language of his predecessors thus[2] "Quite a small number of Karmendriyas as five is admitted!" He continues to say[3] that many more can be included in the category of Karmendriyas inasmuch[4] as the gullet, the chest and the shoulders can perform the distinct functions of vomitting food, embracing jar-like breasts, and carrying heavy loads respectively. He maintains that the retort of the Vedāntin[5] who holds that neither eating nor drinking can be performed by hands and feet, nor swallowing food by the anus, is untenable,[6] inasmuch as the function of grasping is managed by the beasts and birds with the mouth (not with the

1. एवं शेषेष्विति—एवं चेन्द्रियपञ्चत्वेन हस्तपादपायूपस्थवाचामिन्द्रियत्वनिषेधोऽपिसूचितः । इन्द्रियलक्षणविरहात् । यच्छरीरसंयुक्तं संस्कारकदोषव्यतिरिक्तं साक्षात्प्रतीतिसाधनं तदिन्द्रियमितिहि इन्द्रिय लक्षणम् । न चैतदस्ति हस्तादिषु तज्ज्ञानेन्द्रियाणां लक्षणम् । इमानि कर्मेन्द्रियाणीतिचेत् वक्तव्यमेषामसाधारणं कार्यम् ! उक्तं च वचनादान विहरणानन्दाः पञ्चानामिति । नन्वादान विहरणोत्सर्गाः तावद्गत्रहस्तादिभिरपिशक्याः कर्तुम् । अपिचास्ति कण्ठहृद्याशयपक्वाशायादीनां गिरणात्तत्तदसाधारणकार्यमिति तान्यपीद्रियाणि प्रसज्येरन्निति । तस्माद्यत्किञ्चिदेतदपीति—N. S. 3-1-63. N. V. T. T.

2. "अत्राहुः—अत्यल्पमिदमुज्यतेपञ्चकर्मेन्द्रियाणि" इति,"

3. अन्यान्यपि खलुन सन्ति कर्मेन्द्रियाणि? तथाहि—

4. "कण्ठोऽन्ननिगरणेन
स्तनकलशालिङ्गनादिना वक्षः
भारवहनेन चांसद्वय
मिन्द्रियमुच्यते न कथम् ?

(This portion of Nyāyamanjarī text is edited in Haridas Gupta Series as a non-metrical passage. With a few modifications with respect to metre, it is here shown that it is poetry in Ārya metre)—Editor.

5. तत्कार्यस्य शरीरावयवान्तरेऽपि दर्शनादिति चेत् किन्नु भवानन्नपानं पाणिपादेननिगिरति—उत—पायुना—वा.

6. आदानमपिक्रिमास्यादिना नकुर्वंततिर्यञ्चः मनुष्या अपिहिक्वचित् ?

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hands only) and why by human beings even. In the end he clearly expresses that even in the absence of Karmendriyas, the functions attributed to them can be some how managed by other parts of the physical body as well and not in the case of the cognitive organs.[1]

So in the opinion of this follower, by an Indriya is meant that organ the function of which shall be peculiar and absolute by itself and shall under no circumstances be performed by another. In other words, he firmly believes that Karmendriyas or motor-organs can be possibly accepted as Indriyas in case the functions of the grasping locomotive, excretive organs etc., are not performed by some part of the physical body, just like the complete non-apprehension of color[2] and of smell in the case of a person whose visual and gustatory organs are removed from their places in the physical body.

(5) Ācārya Bhāsarvajña, the author of Nyāyasāra as well, who is assigned to 10 A. D. by S. C. Vidyābhūṣan enumerates "Body, six Indriyas, six objects of Indriyas.. ....pain and pleasure" as Nyāya metaphysical categories.

Led by the above mentioned statements of the pre-neo-logicians, the subsequent writers of the New School framed their own definition of an Indriya as शब्देतरोद्भूत विशेषगुणानाश्रयत्वेसति ज्ञानकारण मनस्संयोगाश्रयत्वं, साक्षात्कार करणमिन्द्रियं etc., and passed them on as the genuine expositions of the originator Akṣapāda himself.

A careful survey of Nyāya aphorism lays bare the fact that Akṣapāda stresses the importance of one group of Indriyas, known as the cognitive-organs. Fully realising its function, and the usefulness in the acquisition of the Tattvajñāna or true knowledge, he makes it his main purpose in his system to discuss the various parts played by these organs alone. That this is the view of the aphorist can be evidenced from the arguments advanced by him against the school of thought, that holds that the tactual cognitive organ can solely represent *all the other organs* inasmuch as no part of the body is devoid of skin. On account of his absolute silence in respect of motor-organs, it is to be taken for granted that fortunately the aphorist did not have to refute any opponent who questioned the validity of what the Vedas have established on this particular point and therefore that he might have felt it absolutely unnecessary to prolong the topic on the

1. असत्स्वपिभक्तकल्पितेषुकर्मेन्द्रियेषु तत्कार्यं यावत्तावदन्यथापि दृश्यते—नत्वेवं बुद्धीन्द्रियेषु ।
(Nyāyamañjarī.)

2. भवत्युत्पटिताक्षस्य नमनागपि रूपधीः ।
ईषद्विहारादानादि दृष्टं यन्त्राङ्घ्रिपाणिषु ॥ ......(Nyāyamañjarī.)

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'Examination of the Indriyas' over which no dispute other than that he had discused, was current. If on the other hand Akṣapāda's enumeration specifically referring to Indriyas has alone to be taken into account without committing ourselves to the implications suggested by the rest of the aphoristic treatise, then the number of Indriyas have to be determined as five alone. This process would involve the deliberate exclusion of the mind from the category of Indriyas for want of an express aphorism on the part of Akṣapāda. Notwithstanding the absence of any direct indication of the mind as an *indriya* the commentators Vātsyāyana, Uddyotakara, and others claim *indrīyatva* to it by the testimony accorded by the rest of the aphorisms. Vātsyāyana while explaining the aphorism defining perception, expressly says that the the mind is as good an *indriya* as the visual organ and states that the reason why the mind is defined in a separate aphorism lies in the fact that there are certain marked differences in the natures of the mind and the other Indriyas.[1] Further the substantiation of the mind as an *indriya* is sought by Vātsyāyana himself on the strength of the argument that other philosophical systems have established it to be so, and that it is not an uncommon with all systems that those of the doctrines that are not directly negatived are to be acquiesced as true and established beyond doubt.[2]

Uddyotakara too attributes *indriyatva* to the mind on the strength of the import conveyed by the aphorism that bespeaks the existence of the mind.[3] He argues that on account of Akṣapāda's exposition with regard to impossibility of the occurences of simultaneous apprehensions, the deductions that mind is an Indriya and that it is invariably responsible for one cognition at a time,[4] are quite reasonable. He questions Vātsyāyana's justification of separate enumeration of the mind viz., the mind is effective on all objects whereas the other external *indriyas* are effective on only certain

1. इन्द्रियस्य वैसतो मनस इन्द्रियेभ्यः पृथगुपदेशः धर्मभेदात् भौतिकानीन्द्रियाणि नियतविषयाणि सगुणानां चैषा मिन्द्रिय भाव इति मनस्त्वभौतिकं सर्वविषयं च ....N. B. 1-1-4.

2. मनसश्चेन्द्रियभावात्तन्न वाच्यं लक्षणान्तरमिति तन्त्रान्तरसमाचाराच्चैतत्प्रत्येतव्यमिति परमत मप्रतिषिद्धमनुमतमितिहि तन्त्रयुक्तिः N. B. 1-1-4.

3. N. S. 1-1-16.

4. मनसः अनिन्द्रियत्वादव्यापकमेतत् प्रत्यक्षलक्षणं । कथं पुनरिन्द्रियं मनो न भवति ? इन्द्रियसूत्रे अपठितत्वात् । परिपठितानि घ्राणादीनीन्द्रियाणि । नच तेषु मनः पठितम् । तस्मान्मनो नेन्द्रियम् । पुथक्चानभिधानात् नास्तिमनस इन्द्रियत्वे प्रमाणं ततश्च नेन्द्रियं मनः । ....नैषदोषः—

मनस इन्द्रियत्वात् इन्द्रियार्थ सन्निकर्षोत्पन्नं सुखादि ज्ञानमिति ।........ यत्पुनरेतत्पृथगभिधानं नास्तीति । न नास्ति युगपज्ज्ञानानानुपपत्तेरिति । युगपज्ज्ञानानुत्पत्ति र्मनसोलिङ्गमित्युच्यते । तेनच प्रति पादितमेतन्मनसः करणत्वमिति ।

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peculiar objects and criticises that such an assumption leads to absurdities and is in striking contradiction to facts. Again Uddyotakara disagrees with Vātsyāyana with regard to the latter's explanation in justifying the separate enumeration of mind viz.,[1] the mind is immaterial and other *indriyas* are material or immaterial, in accordance with the pre-constituted formula that materiality and immateriality are the properties belonging to the products. In the end, he concurs with the view of Vātsyāyana in holding that it is a hypothesis among the systematisers of the philosophical treatises to take those doctrines that are not directly controverted as established facts and gainsays the refutation of an opponent who holds that *even the present enumeration of indriyas* needs no mention here, since the specific characteristics of what are known as *indriyas* are expounded by other systems as well.[2] He holds that the objector is ignorant of the ways of the philosophical writers who have made convention among themselves to endorse in their systems what have been established by others in case they have not been controverted.

Vācaspatimiśra also proceeds on the same lines as his predecessors and maintains that[3] Vātsyāyana's definition of *indriyas* is directly applicable to the mind and indirectly to other external *indriyas*. The interrogative introduction on the part of Vātsyāyana as कानिपुनः भोगसाधनानि is deduced by him to promulgate the genuine spirit of renunciation by bringing about an entire subjugation of the *indriyas* after fully realising their direct responsibility to present either pleasure or pain to the soul.

Jayantabhaṭṭa[4] too, questions the necessity of the enumeration

1. भौतिकाभौतिकत्वं तु न—विरोधात्। नहि भौतिकं मनोनाप्यभौतिकमिति कार्यधर्मा चैतौ भौतिकत्वमभौतिकत्वं च। न च कार्यंमनः। तस्मात् न भौतिकं नाप्य भौतिकमिति ॥ (N. V. 1-1-4)

2. तन्त्रान्तरसमाचाराच्च। तन्त्रान्तरे मनः इन्द्रियमितिपठ्यते। तच्चेह न प्रतिषिद्ध्यते। अप्रतिषेधादुपात्तमिति—न—शेषाभिधान वैयर्थ्यात्। शेषाण्यपीन्द्रियाणि तैः परिपठितानि तस्मात्तान्यपि नवक्तव्यानि यद्यप्रतिषेधादुपादानं स्यादिति। —न—तन्त्र युक्त्यनवबोधात्। न भवता तन्त्रयुक्तिः परि ज्ञायते। परमतमप्रतिषिद्धमनुमतमितिहि तन्त्रयुक्तिः। (N. V. 1-1-4)

3. भोगसाधनानीति—अनेन यच्छरीरसंयुक्तं संस्कारकदोषव्यतिरिक्तं साक्षात्प्रतीतिसाधनं तदिन्द्रियमिति सामान्यलक्षणं सूचितम्। साक्षात्प्रतीतिसाधन मिन्द्रियमिति वक्तव्ये भोगसाधनाभिधानं निर्वेदोपयोगीति। पारम्पर्येणच भोगसाधनत्वं घ्राणादीनां साक्षान्मनस एवतत्साधनत्वात्। सुखदुःखसाक्षात्कारस्य भोगत्वात्। (N. V. T. 1, 1. 12).

4. ननुमनस इन्द्रियत्वात् तद्वर्ग एव पठनं युक्तं। किमर्थोऽयं पृथङ्निर्देशः। न—धर्म भेदात्। भौतिकानीन्द्रियाणि नियतविषयाणि सगुणानां चैषामिन्द्रियभावः। मनस्तु न भौतिकं ननियतविषयं न चास्य सगुणस्य इन्द्रियभाव इति ॥

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of the mind separately and answers that the difference in character between the *indriyas* and the mind is the sole criterion for doing so.

Thus all these above-stated facts testify that inspite of lack of any aphorism for the attribution of *indriyatva* to the mind, the commentators uniformly attribute this characteristic of *Indriyatva* to it in consonance with the conventional dictum परमतमप्रतिषिद्धमनुमतमितिहितन्त्रयुक्तिः। *Does not this principle that is carefully employed in the case of mind hold water in the formal acceptance of such categories as are admitted by the followers of the Vedāntic thought* (उपनिषन्मत) *although they are not specifid by Akṣapāda?* Apart from the application of this principle the following internal evidences can be adduced to bear testimony to the acceptance of *karmendriyas* on the part of Akṣapāda.

1. *Pravṛtti*[1] is defined as 'That which makes the speech-organ, the mind, and the body commence their action.' This definition would have had such a setting as शरीरारम्भः. (that which makes the physical body commence its action) had not any significance been meant to be attached to the terms 'Speech and mind'. Thus it can be seen that Akṣapāda's intentional enumeration of the terms *vāk* and *Buddhi* respectively represent the group of motor-organs and the group of the cognitive organs and that the activity of the physical body represents the comprehensive activity brought about in its capacity of being the *substratum* of *indriyas*. Though the terms can be interpreted to represent the origination of वाचिक, मानसिक and कायिक activities even then the वाचिक activity does not seem to confine its scope to the verbal activity alone inasmuch as there lies no specific injunction againt representing the rest of its class. That the term *vāk* though mentioned separately means an *Indriya* can be seen from the Vedic text वाचामेन्द्रियेणाविश in *Taittiriya saṁhitā*. It represents the entire class of motor-organs by its foremost mention in the Upanisadic Literature. *Why even the Vedānta aphorist Bādarāyana represents the whole of the Indriya class by the term* वाक् *in the sūtra* वाङ्मनसिदर्शनाच्छब्दाच्च B. S. (4-2-1). Śaṅkarācārya in the course of his commentary on the subsequent aphorism अत एव च सर्वाण्यनु (4-2-2-) explains the term अत एव[2] of the aphorism in the sense that like the

1. N. S. 1-1-17.

2. "तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैः मनसि संपद्यमानैः" (प्रश्नोपनिषद्) इत्यत्राविशेषेण सर्वेषामिन्द्रियाणां मनसिसंपत्तिः श्रूयते। तत्रापि "अत एव" वाच एव चक्षुरादीनामपि सुवृत्तिकेमनसि अवस्थिते वृत्तिलोप दर्शनात्, तत्त्वप्रलयसम्भवात् शब्दोपपत्तेश्च प्राणद्वारेणैव सर्वाणीन्द्रियाणि मनः अनुवर्तन्ते (Sank. Bhāṣya 4-2-2

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Vritti of the speech-organ all the external *Indriyas* dissolve in the mind. Even Ānandagiri's Tīkā introduces as introductory part the sentence वाचिदर्शितन्यायंचक्षुरादिषु अतिदिशति । Why the very same Vācaspatimiśra, substantiates in his Bhāmati under 2-4-6[1] that the *fixity* of the cognitive organs is dependent upon the nature of the purpose served by them in apprehending colour etc. and of the motor-organs in bringing about the operation of speaking etc activities. While commenting on 2-4-10 B. S.,[2] he himself formulates the definition of an *indriya* in general as that which has the body for its substratum and that it acts as an instrument in memorising and comprehending colour etc., and not as that[3] which is directly responsible for effecting the cognition. This definition of Vācaspatimiśra as a Vedāntin cannot be taken to confine its scope to the cognitive organs alone for the same author expressly emphasises the attribution of *Indriyatva* to the speech-organ as तस्मात् रूढेः वागादय एव इन्यािणि नप्राण इति सिद्धम् (2–4–10–11 B. S.). So in the light of this definition it can be asserted that the independent discussion made in *Nyāya-Vārtikātātparyatika*, without any reference, to either Nyāya-Vārtika or Nyāya-Bhāṣya is the original matter introduced by Vācaspatimiśra to keep in water-light compartments the Nyāya and the Vedānta systems. Since we find this theory in the treatise of Vācaspatimiśra alone and since we do not find any prohibitory expression in the works of Aksapāda, Uddyotakara and Vātsyāyana, it is quite justifiable to assume that the initial term *Vāk* of the aphorism that defines Activity, stands for the rest of its class in a similar manner as the subsequent term Buddhi, here used in the sense of mind (*Buddhyata anena iti Buddhiḥ*) that represents the rest of the external cognitive-organs. Whether the vṛtti of the *Indriyas* of the Vedāntins is meant by the Nyāya aphorist or not, what is more important for our purpose here is, that the term *Vāk*

1. हस्तादयस्तुस्थितेऽतोनैवं—एव मिहापि रूपादि बुद्धिपञ्चक कार्यव्यवस्थातः चक्षुरादि बुद्धीन्द्रियकरण पञ्चकव्यवस्था । नह्यन्धादयः सत्स्वपीतरेषु घ्राणादिषु गन्धाद्युपलब्ध्यनुमितसद्भावेषु रूपादीनुपलभन्ते । तथावचनादिलक्षणपञ्चककार्थे व्यवस्थातः वाक्पाण्यादि लक्षणकर्मेन्द्रिय पञ्चकव्यवस्था । सत्स्वपि विहरणाद्युपगतसद्भावेषु पादादिषु बुद्धीन्द्रियेषुवा वचनादिमन्तो भवन्ति ।

2. इन्द्रियाणि वागादीनि श्रेष्ठात् प्राणादन्यत्र—कुतः?—
तेनेन्द्रियशब्देन तेषामेव वागादीनां-व्यपदेशात् । नहिमुख्ये प्राणे इन्द्रियशब्दोदृष्टचरः । ...... प्रकृति निमित्तं तु देहाधिष्ठानत्वे सति रूपाद्यालोचनकरणत्वं......तस्माद्रूढेः वागादय एवेन्द्रियाणि न प्राण इति सिद्धम्.

3. साक्षात्प्रतीति साधनं.

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either used separately or enumerated as the foremost in its class, means an *Indriya* and does not mean the mere concatenation of[1] articulate sounds as Jayantabhaṭṭa maintains.

2. Aksapāda prescribes a strict course of meditation in the aphorism तदर्थं यमनियमाभ्यामात्मसंस्कारोयोगाऽच्चाध्यात्मविध्युपायैः (IV–2–46), to purify the soul by abstinence from evil and observance of certain duties as gleaned from the Yoga System of Philosophy. It is doubtful whether the Yoga System that is mentioned by the term Yoga in the aphorism is the composition of the aphorist Patanjali or not. However it is quite clear that the Yogic techinical terms [2]'*Yama*' and [3]'*Niyama*' are the oft-quoted in the Upaniṣadic literature prior to the systematisation of the Nyāya System in the sense of 'Restraints and observances'. Inasmuch as the terms are specifically used to denote the entire subjugation of the various actions of the various parts of the body, most of which happen to be the *Indriyas*, it can be deduced that the hands for which the duty of अपरिग्रह (Non-Accumalation of wealth) is enjoined, the generative organ for which strict observance of Brahmacarya is prescribed, the vocal organ for which utterence of truth is engendered and the mind for which the duty is to be calm on account of contentment—all these connote the complete triumph over the *Indriyas* by nullifying their respective vṛttis or actions by means of external and internal self-control. Since Yoga is the system delineating the practical application of the theory propounded by the systematiser of the Sāmkhya System, Kapila, and inasmuch as the evolutionary process of the cosmos is not opposed to the Yoga followers, it can be decidedly maintained that the mere mention the term *yoga* on the part of Akṣapāda as an injunction to follow up the method of meditation, presupposes his full assent to the scope of Yoga practice with due deference to the significance and, implications suggested by the yogic terms 'Yama' and 'Niyama' in the techinical sense. The observances of Brahmacarya or aparigraha etc. do not enjoin the mere verbal reiterations of some Sacred expressions or performance of some external act of sacrifice, but only enjoin some action in the physical body in some prescribed direction. The translation of the the injunction into practice does bring befoie the

1. (*a*) लोकश्च वाक्छब्देन वर्णात्मकं शब्दमेवव्यपदिशति। शब्दश्च इन्द्रियविषयी नेन्द्रियं—
—(Nyāyamañjarī Page 54. Haridas Granthamāla Series).
(*b*) वागिति वर्णात्मक शब्दकारणसंयोगाद्युच्यते. नेन्द्रियमिति व्याख्यातं.
—(Nyāyamañjarī-Page 45. Sansk. Series).
2. अहिंसासत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः—(Yoga Sūtra. 2. 50)
3. शौचसंतोषतपस्स्वाध्यायेश्वरप्रणिधानानि नियमाः—

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contemplators as much practical difficulty as might be keenly felt in the case of the acoustic organ that is prevented from hearing all that it comes into contact or like the organ of gustation that the is strictly prohibited from smelling everything of its own accord. That restraining of the senses from their activities is *hard and even impossible* is very well brought out in the Kaṭhopaniṣad where the senses are compared to ever-active horses, the *mind to the reins* and the individual soul to the charioteer. Thus, it can be safely conceded that the terms '*Yama*' and '*Niyama*' are highly indicative of the fact that Akṣapāda, being fully aware that the organs of action namely hands, feet etc., are uncontrollable like the cognitive organs, prescribes a Yogic course of meditation, with a view to purify the soul, as an important preliminary to the final felicity or Apavarga.

3. That the categories of the Vedānta system, and the true knowledge depicted therein, are not in any away antagonistic to the Nyāya aphorist can be *unequivocally* emphasised by the Nyāya aphorism[1] तत्त्वंतु बादरायणात् । N. S. (4–2–50).

4. Vidyāmohan Gosvāmi Bhattacārya,[2] while commenting on the aphorism तदत्यन्तविमोक्षोऽपवर्गः expressly states किन्तु इन्द्रियविभाग सूत्रानुक्तत्वेऽपि इन्द्रियपदेन कर्मेन्द्रियपंचकस्यापि तेषामपि प्रमाणसिद्धत्वादिति दशेन्द्रियाणि, शरीरं मनश्चेति एक विंशति प्रकाराणिं दुःखानि, द्रव्यकिरणावलीमाथुर्यामभिहितानि[3]

(5) Veṅkaṭanātha, in his *Nyāyapariśuddhi*, maintains यत्तावत्सूत्रितं प्रथमाध्यये "घ्राणरसनचक्षुत्स्त्वक्छ्रोत्राणोन्द्रियाणि भूतेभ्य" इति । अत्र ज्ञानेन्द्रियपञ्चकोपादानं नेन्द्रियान्तर प्रतिक्षेपार्थम् ।

1. This sūtra is not to be found either in the *Bhāṣya* or *Vārtika* or *Ṭīkā* or *Pariśuddhi* or in the *Vṛtti* of Viśvanātha. Anyhow this sūtra sheds an abundant light on the condition of the Nyāya text prior to Vācaspatimiśra and others. I have found this sūtra in *Nyāyasūtra Vivāraṇam*—a commentary on Nyāya Sūtras by Rādhā Mohan Vidyāvācaspati Goswami Bhattācārya published in the Pandit Series in the year 1903. According to the editor of this work, the author of the *Vivaraṇam* is known to have flourished in 1854 of the Vikrama era and as an author of the Krodapatras on the texts of Jagadiśa and Gadādhara. (Vide introduction page 4). It is also stated by the Editor that this was the only text available with *Nilakamala, bhattācārya*. Though this editor says that the sūtras have passed through changes-he has not advanced any arguments in support of this position. Perviewing the present condition of the text, it may be contended by some that such aphorisms are the interpolations by the author Bhattācarya himself and consequently these cannot be the aphorisms of the originator Akṣapāda. In support of this view it may be argued that Vācaspati and others do not make any reference to this either in Nyāyasūcīnibandha or Nyāyasūtroddhara or in Pariśuddhi—*This question will be discussed in a separate article*.

2. Author of *N. Sūtra Vivarṇam*.

3. *Nyāya Sūtra Vivarṇam*. p. 31.

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When even the aphorists of different non-philosophical topics had made it an established dictum that Indriyas are eleven, it cannot be maintained that Akṣapada, the follower of Vedic School of thought, has deviated in this respect from that long-established opinion. For example .

1. Suśruta, in his *Saṃhitā*, holds that there are eleven sense-organs तत्र वैकारिकादहंकारात्तैजससाहाय्यात् तल्लक्षणान्येवैकादशेन्द्रियाणि उत्पद्यन्ते । तद्यथा—श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणवाग्घस्तोपस्थपायुपाद मनांसीति । तत्र पूर्वाणि पंच बुद्धीन्द्रियाणि । इतराणि पंच कर्मेन्द्रियाणि............. तत्र बुद्धीन्द्रियाणां शब्दादयो विषयाः । कर्मेन्द्रियाणां यथासंख्यं, वचन, आदान, आनन्द, उसर्ग विहरणानि[1]

2. Caraka also maintains thus :

[2]हस्तौ पादौ गुदोपस्थं जिह्वेन्द्रियमथापिच । कर्मेन्द्रियाणि पंचैव पादौ गमनकर्मणि ।

[2]पायूपस्थं विसर्गार्थे हस्तौ ग्रहण धारणे । जिह्वावाणिन्द्रियं ....

[3]मनःपुरस्सराणीन्द्रियाणि अर्थग्रहण समर्थानि भवन्ति । तत्र चक्षुः श्रोत्रं, घ्राणं, रसन, स्पर्शनमिति पंचेन्द्रियाणि

3. The aphoristic treatise named *Cākṣuṣiyam*[4] that deals with Nītiśāstra and which is supposed to have been the source for Kautilya's *Arthaśāstra*, specifically states : एकादशेन्द्रियाणि as the aphorism for which the commentary runs thus :

एकादशेन्द्रियाणीति – तद्यथा, पंच कर्मेन्द्रियाणि, पंच ज्ञानेन्द्रियाणि, मनः षष्ठं, अत्र श्लोकाः । हस्तौ पादश्च पायुश्च वागुपस्थस्तथैवच । कर्मेन्द्रियाणिजानीया देतानि हि शरीरिणां ।

उत्सर्गानन्दनादानगत्यालापाश्चतत्क्रियाः । श्रोत्रं चक्षुश्चनासा च जिह्वात्वचा देहिनः । बुद्धीन्द्रियाणि पंचैते प्रवदन्त्यात्मचिन्तकाः । मनः प्रधानं सर्वेषां इन्द्रियाणां मपीष्यते । तस्मा त्सर्वेन्द्रियाणां हि प्रहत्वं मनसि स्थितम् । शब्दस्पर्शश्चरूपं चं रसोगन्धश्चपंचमः । तदेभिरर्थैः विज्ञयं इन्द्रियाणां हि योगतः ।

In conclusion, it may be asserted that Akṣapāda thought it cumbent on him to attach more importance to the group of direct[5] instruments of true knowledge *(Tattvajñāna)* that in its turn is conducive to Apavarga or Niśśreyas and that he did not violate the Vedāntin's theory that Karmendriyas are Indriyas. Thus in the light of the above arguments, *it can be safely conceded that Akṣapāda is a Vedāntic-Logician.*

1. *Suśruta Saṃhitā* Śārīra Sthāna.
2. *Caraka Saṃhitā* शरीरस्थान.
3. *Caraka Saṃhitā* सूत्र स्थान.
4. This rare manuscript is edited in JSVOI, Vol. III.
5. *Jñānendriyas.*

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THEORIES OF SENTENCE–SIGNIFICANCE

BY

D. T. TATACHARYA Siromaṇi, M.O.L.

1. PERCEPTION

Perception becomes false when the sense-organ or the object or the contact between them is affected by some defect. Jaundiced eyes see the conch as yellow though it is really white. Fingers within water appear shorter and thicker or longer and thinner than they really are, according as they are kept erect or crosswise. And finally a man at a distance is mistaken for another since the contact of the perceiver's eyes with him, the object of perception, is not as close and perfect as it must be.

The presence of these defects in the causes of a particular perception is made known to us by a subsequent perception which contradicts it or by some direct means of knowing, when we declare it to be false. Where there is nothing to prove the existence of any of such defects in any one of causes, the perception cannot but be a valid one.[1]

The Nature of Knowledge is to be valid or true. Knowledge as such asserts that its object *is* as it *appears to be*.[2] All instances of knowledge where there are contradictions or where defects are known to exist through a means of knowing a *pramāṇa* should be treated as exceptional cases. Even there knowledge persists to assert the existence of its object *as it appears*, until it is contradicted by a subsequent knowledge.[3] This characteristic of knowledge, to be valid, i.e., to assert the reality of its object, is shared by perception, that too being knowledge.

1. Sabara: यस्य च दुष्टं करणं यत्र च मिथ्येति प्रत्ययः स एवासमीचीनः प्रत्ययो नान्यः । *Chauk.* ed. p. 7.

2. स्वतः सर्वप्रमाणानां प्रामाण्यमिति गृह्यताम् ।
न हि स्वतोऽसती शक्तिः कर्तुमन्येन शक्यते ॥ SLOKAVARTIKA.

3. तस्मात् स्वतः प्रमाणत्वं सर्वत्रौत्सर्गिकं स्थितम् ।
बाधकारणदुष्टत्वबोधाभ्यां तदपोद्यते ॥
अप्रमाणमपि स्वार्थे प्रमाणमिव हि स्वतः ।

Quoted by Pārthasarathi in his NYAYARATNAMALA most probably from Kumārila's BRHATTIKA now lost.

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2. Inference.

The same must be said of inference. On seeing smoke we infer fire. When there is no fire there can exist no smoke there. Fire is the unfailing concomitant of smoke. One must be aware of this necessary relation between smoke and fire in order to be able to infer fire from smoke. There is nothing to render invalid the inference of fire proceeding from the knowledge of smoke together with its above-mentioned relation to fire. It is valid knowledge. But not so the inference of smoke from fire. Fire can exist without smoke though smoke cannot exist without fire. The mutual relation between smoke and fire is not the same. All places of smoke have fire but all places of fire have not smoke. Fire therefore is not related to smoke in such a manner as to make any valid inference of smoke from it possible. Such inference is consequently invalid.

3. Sabda.

Inference, like perception, as has been said, is knowledge. The difference between them is due to the difference between their respective instruments of knowing. Perception is produced by contact with an object of a sense organ, whereas inference of a certain thing is produced by the knowledge of another thing as connected in a particular way with it. There is a third kind of knowledge which is called *śābda*, that which arises from *śabda*, which means speech as well as texts. When one does not see the fire with one's eyes, and does not infer it there being no smoke visible, but hears some one say 'Here is fire in this house', one at once becomes aware of the fire in the house. That awareness, that cognition of fire is not perception. It is not inference. It is a kind of knowledge different from both of them. It arises from speech or texts heard or read, wherefore it is called as said above *śābda*. It has the characteristic of knowledge i.e., the tendency to be valid, or assertiveness. Its validity is affected when the speaker or the author of the texts happens to be one that has misunderstood things (*bhrānta*) or is deceiptful (*vipralambhaka*) or inadvertant (*pramatta*) or incapable of uttering words properly (*aśakta*). In such cases the speech or the text becomes invalid, that invalidity consisting either in the fact that it makes no sense at all, or in the fact that it is equivocal, or lastly in the fact that the knowledge arising from it, is false.[1] In the absence of any of these defects on the part of the speaker or the author, the *śābda* knowledge remains as valid as any unsublated perception or inference.

1. अप्रामाण्यं त्रिधा भिन्नं मिथ्यात्वाज्ञानसंशयैः । SLOKAVARTIKA.

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4. Śabda : Sentence.

Thus *Śabda* is the third source of knowledge, the third *pramāṇa*. By *Śabda* as *pramāṇa* we mean a sentence, not mere words, nor a complete work, nor such a group of words as includes more words than necessary, i. e., words that are not required for making the sense intended complete. Rāma, goes, Kṛṣṇa, comes; individually taken these are mere words and in no way a sentence. 'Rāma goes' is a sentence, and 'Kṛṣṇa comes' is a sentence as well. All the four of these words or any three of them cannot form a single sentence. The two words in the sentence "Rāma goes" make a complete idea. They do not require any other word or words for that purpose. When thus the words 'Krishṇa' and 'comes' stand syntactically unconnected with 'Rāma' and 'goes' they cannot be part of the sentence formed by the latter two words.

5. Sentence-meaning.

It has been said that 'Rāma' is not a sentence, and 'goes' is not a sentence; but 'Rāma goes' is a sentence. It is their juxta-position or rather co-utterance that makes words a sentence. It is this fact which makes the Mīmāṃsakas define *vākya*, sentence, as co-utterance itself:—*samabhivyāhāro vākyam.*[1] Words co-uttered become a sentence, and as such convey an idea which singly they cannot do. The idea conveyed by 'Rāma' or the idea conveyed by 'goes' is one which we are already fully familiar with. There is nothing new in the idea. It is not therefore knowledge. Nor is either of them conveying such an idea a source of knowledge. The same two words, on the other hand, taken together as a sentence convey a new idea—the idea of Rāma doing the action of going or of the action of going belonging to Rāma and therefore they are a source of knowledge. Rāma is known before, and so is the action of going. But that Rāma is going *now*, is not a fact already known. In order to make it known to the hearer, the words are uttered by the speaker. What is new in the idea conveyed by the words as a sentence is the mutual relation between Rāma and the action of going. '*Saṃsargo vākyārthaḥ*' say our old authors. It means that 'relation is the sentence-meaning'.

Now we have to consider how from these two words the idea of relation between the two things meant by them arises. 'Rāma' means the person of Rāma, and 'goes' means the action of going. These words cannot signify anything more than what they, as mere

1. Āpadeva's Nyayaprakasa, Nirnaya Sagara ed. p. 19. 'पदान्तरसमभिव्यहारात्मकाद् वाक्याल्लभते' । Nyayaratnamala. Baroda ed. p. 175.

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words, are already known to mean. There is no word besides these two which could convey the idea of the relation. And yet we have to maintain that it is the relation which the sentence, which is but the two words put together, means.

6. Sphota Theory.

A theory is mentioned by Vācaspati and Pārthasārathi-miśras as held by some, according to which words and sounds are all mere fictions. Sentence is a unitary whole which conveys the idea of its meaning, which is again a unitary whole. It may be seen that this is a theory involving too much of philosophy to permit its consideration to be of any practical use in the study of questions relating to sentence with which we are now concerned.

7. Vaisesikas and Naiyayikas.

For Vaiśeṣikas, *śābda* is not distinct from inference. But we have to distinguish the part played by each of the three, perception inference and *sābda*,—when *śābda* knowledge is produced. One hears words when they are spoken or reads them when they are written. It is the perception through the ear in the former case and the perception through the eye in the latter, that makes one aware of the words. Perception stops there. It has nothing to do further. Now we have to see what occurs in the hearer after he has heard or read all the words that form the sentence and before he becomes aware of the sentence-meaning i,e., before the *śābda* knowledge is produced. Soon after the words are heard, the significate of each of them comes to one's memory. All the separate meanings of the words, signified singly by them are presented in the hearer's mind. So far there is no difficulty; there is no doubt whatsoever. But what happens thereafter? "The *śābda*-knowledge itself." Naiyāyikas would say, What is required for bringing about the sābda is already there. What else should it wait for? But this is no answer that can help us in meeting the difficulty that arises as shown above regarding śābda-knowledge. Words cannot indicate anything else than their own meaning. But the sentence-meaning is quite different from the meanings of words. Ideas unconnected with each other are signified by words, whereas the relation or the related is the meaning of a sentence, which lies beyond the signifying capacity of words. Nor can it be maintained that a new capacity accrues to them when they are put together so as to form a sentence. For[1] in that case that capacity, that signifying power,

1. Vide Nyayaratnamala: 'अपेक्षते न वा वाक्यम्' etc. Baroda ed. p. 95.

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being new, and, therefore, not already known to the hearer, he will never be able to understand the meaning of the sentence. Or else there must be the fact, (whereas there is not) that the meaning of the sentence is understood alike by those who are and those who are not acquainted with the signifying capacity of the single words, and what these singly signify. This is an argument which is waiting since very many centuries for an answer from the Nyāya and such other schools of philosophy. Criticising and rejecting every other view in this connection Jayanta Bhaṭṭa in his *Nyāyamañjarī* declares that the words forming a sentence are themselves *collectively* capable of conveying the sentence-meaning. This statement however in no way improves the situation. When closely studied this view of Jayanta will reveal itself as one that is quite open to the criticism above made. Now Vaiśeṣikas would step in and say that the difficulty can be got over by bringing in inference. The speaker first conceives the complete idea and then utters the words in the form of a sentence with a view to make it known to the hearer. The speaker would never speak without first conceiving the idea of what we are calling sentence-meaning. Thus the speaker's idea of the sentence-meaning and the sentence are mutualy related as the cause and effect. Idea is the cause and sentence is the effect. When we see the effect we infer the cause just as for instance we infer fire from smoke. After inferring the idea in the speaker the hearer becomes aware of the relation of the word-meanings—'the sentence-meaning'—since the idea inferred is in relation to it. Some are said to have maintained that it is not the idea of the speaker that is inferred but the sentence-meaning itself. Words are always seen used as parts of a sentence. They never stand separately indicating their own respective meaning unconnected with the meaning of some other word. Where there are words fit to be a sentence there is always mutual relation between things indicated by them. This unfailing concomittance is responsible for the awareness of the relation of the word-meanings occuring in the hearer when words are spoken to him. That is clearly inference.

8. Vaiseshikas Refuted.

Nyāya and Bhāṭṭa Mimāṁsā schools vehemently oppose this inference-theory of *śābda*, since it results in total negation of *śabda* in general, and of Veda in particular, as an independent source of knowledge. When A tells B that 'Rāma goes' what is it that B becomes aware of, through inference? they ask. A vague idea of 'some relation' between Rāma and the action of going will not do. These words are spoken with an earnest intention to

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create in the hearer a very clear and definite knowledge of the particular relation meant by the speaker. Now unless one is first aware of this particular relation one cannot infer it either in the speaker or in the things that are signified by the words or in the words. Surely one that is ignorant of fire, cannot infer it on the hill, though seeing the smoke there. When thus inference, if inference has any thing to do with *Śābda* at all, has to follow and cannot precede the knowledge of the sentence-meaning, it needs little effort to see that source of the knowledge must be something other than inference. Equally weighty is the argument against the theory, that the process of *Śābda* is quite different from that of inference which is a fact well established by experience. That the speaker's idea of the sentence-meaning and his intention to express is denied by nobody. But what Naiyāyikas and Bhātta Mīmāṃsakas refuse to accede to is that inference has any part to play in bringing about *Śābda* knowledge.

9. PRABHAKARAS. ANVITABHIDHANA-VADA.

These criticisms are directed not only against Vaiśeṣikas but against the Prābhākara Mīmāṃsakas as well, who hold regarding *Śābda* more or less the same view as Vaiśeṣikas though it is only so far as the worldly i.e., non-Vedic *Śābda* is concerned. Though thus allowing a place for inference in the domain of *Śābda*, Prābhākaras have propounded a theory of their own of it which has won acceptance at the hand of Vedāntins. The theory is known as *anvitābhidhānavāda*-'expression of the related.' What words singly signify is not an idea or thing standing alone, unconnected with any other idea or thing, but an idea or thing in relation to such another idea or thing which is required for completing the sense *ākāṅkṣita* which is fit for it to go with (*yogya*) and which will be supplied by a word co-uttered or understood (*sannihita*). In the sentence "Rāma goes" the expressive power of the word Rāma, is potent not merely to the extent of producing the idea of Rāma but to the extent of producing the idea of "Rāma as the agent of the action of going."[1] Elders' commands and actions, *vṛddhavyavahāra*, are the only ultimate source which is responsible for all our learning of words and their meanings. Words are known there to be used invariably for carrying a complex idea, an idea of a certain thing, sentient or otherwise, as relating in some way or other to an action. So when the hearer who is thus learning the language fixes or determines the signifying power of words, he does so always keeping in mind that

1. To be exactly in accordance with this theory the illustrative sentence must be 'Rāma should go' rather than 'Rāma goes.'

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things to be indicated by the words would ever be in relation to an action. Conversely the word indicative of the action indicates it as related to its *kārakas–kartṛ karman* and etc. Thus 'goes' in the above sentence denotes the action of going as 'the action of going with Rāma as its agent.' Now it may be seen that in 'Rāma goes' we have got two sentence-meanings instead of one:—(1) Rāma related to the action of going and (2) the action of going related to Rāma, its agent. But it cannot be helped. Without the word 'Rāma' the other word 'goes' could not include Rāma in its sense, and likewise without 'goes' 'Rāma' cannot include the action of going in its sense. So we can dispense with neither of the two words, though on that account it is inevitable that we should have two sentence-meanings instead of one. Nor could the objection be raised, the Prābhākaras further maintain, that 'Rāma goes' cannot be one sentence, which we know it is, since there are said to be two sentence-meanings. The two cognitions of the meanings produced in the hearer are not two different purposes intended to be served by the sentence. The one and the same complex thing is owing to exigencies of language expressed twice with a difference in the order (*viśeṣaṇa-viśeṣya-bhāva*) which is immaterial and of no consequence.[1]

10. The Memorising capacity of words.

There is one more very important point to be noted in this theory. It was said that the word 'goes' means the action of going with Rāma as its agent. But Rāma as such does not fall within the purview of the signifying power of the word 'goes.' For if the power is such as to produce the idea of the agent particularly as Rāma, then it will be ineffective when Rāma is replaced by Kṛṣṇa in the sentence. Acceptance of a different capacity with reference to Kṛṣṇa, again, will not do since Govinda, may replace Kṛṣṇa. In this way there will be no end to the number of signifying capacities that would have to be accepted, of the word 'goes,' if it has to indicate particularly each of the innumerable agents that may be mentioned of the action it denotes in order to avoid this difficulty, the signifying capacity of the word has to be accepted only as such that has no direct reference to the particulars such as Rāma, Kṛṣṇa and Govinda. One's knowledge of the capacity of the word would be only in this general form:—that the word 'goes' means (is capable of indicating) the action of going in relation to such something as is required (to

1. "ननु तेषां भूयस्त्वात् भूयांसो वाक्यार्था वाक्यानि च स्युरित्यत्राह— भूयांसो यद्यपि स्वार्थाः पदानां ते पृथक् पृथक् । प्रयोजनतया त्वेकवाक्यार्थं सम्प्रचक्षते ॥ Prakaranapancika supplement (chowkhamba) p. 2.

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complete the sense) and is fit (to go with) and is present (in mind). This may be put in Sanskrit as follows:

Ākānkṣita-yogya-sannihita-arthāntarānvita-
svārthābhidhāyi padam.

Though thus the capacity of the word is too general to cover the particulars, the knowledge arising on account of it apprehends the particular itself such as Rāma etc., provided it has the three characteristics mentioned above namely requirement, fitness, and presence in mind. In 'Rāma goes' the action indicated by 'goes' requires an agent. Rāma can satisfy the requirement and being indicated by the word Rāma, he is present in mind. The word 'goes' therefore produces the knowledge of the 'action of going with Rāma as its agent'. Now it is clear that the idea of Rāma should already be there before 'goes' could carry its full sense —the sentence-meaning—and that that idea should come from the words Rāma in the sentence. It needs hardly to be told that similarly the word Rāma requires, before it could express its meaning, the presence of the idea of the action of going arising from the 'goes'. Thus we have got here a clear case of interdependence, a logical flaw called in Sanskrit *anyonyāśraya*. 'Rāma' is incapable of indicating its meaning unless and until 'goes' indicates its meaning, and vice versa. The following is the explanation that Prābhākaras offer here:—Immediately after the first word of the sentence, here, Rāma, is heard, it makes the hearer remember its explanation power, the remembrance being of the form of "this word means Rāma as an agent of some action having the three characteristics of requirement, fitness and presence in mind." In the same way, when the next word 'goes' is heard the hearer at once remembers its expressive power. When thus the signifying power of the word is remembered the meaning of the word also is remembered, since one cannot remember the power without at the same time remembering the thing to which the power has reference. It is also held that for one who has learnt language, words and their proper significates go always together. The awareness of any one of the two that we are seen together brings the other to memory. According to this psychological principle when words are heard their particular meanings could be at once remembered. Anyhow it is possible to recall to mind the proper meanings of the word before they, through their signifying capacity, actually produce the *Śābda* knowledge. The process of the *Śābda* may be shown thus. One hears the word Rāma. And then one hears the word 'goes' then remembers the action of going. Now all the sources of the Śābda

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knowledge being there, the word Rāma brings it about, and it is as already said, of the form of Rāma the agent of the action of going,' and then the word "goes" produces the same again, and it is now of the form of "The action of going whose agent is Rāma." It has been shown that though there are thus two cognitions, the contents of both of them are practically the same.

11. Bhattas : Abhihitanvaya-vada.

As has been already said this theory of Prābhākaras has won acceptance at the hands of Vedāntins, though with some modifications in details. It does not appear to be so unsound as to deserve the severe condemnation that Pārathasārathimiśra has made in his works, especially in his *Nyāyaratnamālā*. It must be said however that the concerned Bhāṣya passages[1] would hardly bear the interpretation that Prābhākaras would give them. Bhaṭṭa (Kumārila) is prior in date to Prābhākara, and he has expounded the theory which Śabara's words seem naturally to imply and support. Śālikanatha, the most ardent follower of Prābhākara, called also Guru, having to defend the latter's theory of *Śābda, anvitābhidhāna-vāda*, the theory of expression of the related-says and shows that this is preferable to the theory of Kumārila though he frequently quotes him with much regard as may be seen from his words that often precede the quotations : *tad āhur vārtikakāramiśrāḥ*. This Śālikanātha is the main target of attack by Pārthasārathimiśra. The latter is to the Bhāṭṭa school what the former is to the Prābhākara school of Mīmāmsā. Both these persons occupy a very important and prominent place in their respective schools.

Kumārila's theory of Śābda is known as *Abhihitānvaya-vāda*—the theory of 'relation of the expressed.' The words first express their meanings, which are separate, mutually unrelated, and then, they become related, but not, as according to the other theory, the expression itself is the expression of the related. Rāma in the sentence means only Rāma, and 'goes' means only the 'action of going.' Both of them are general ideas, too general to be responsible for any action or some similar effect on the part of the hearer. The speaker could not have meant to convey only those general ideas to the hearer. The words therefore must mean something more than the general ideas. There are several states in the life of a

1. अवगम्यते तु निमित्तम्। किम्। पदार्थाः। पदानि हि स्वं स्वं पदार्थमभिधाय निवृत्तव्यापाराणि। अथेदानीं पदार्था अवगताः सन्तो वाक्यार्थं गमयन्ति। SABARABHASYA (chowkhamba) p. 25.

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person. Rāma may be sleeping or walking. When walking, he may be doing this action or that. To be quiet is also a state in his life. Rāma is thus connected with so many actions or states. He could never remain without being in one state or another. When the real fact is such the word Rāma gives only an abstract idea of him without indicating the state in which he is now referred to, an idea which consequently is a general one and of no practical utility. The hearer is thus led to assume that Rāma is to be taken here as being in a particular state. Thus on hearing the word Rāma in the sentence, Rāma is cognized; further 'he cognized' gives the idea of himself as being in a particular state as yet to be defined. The word indicates its meaning and then that meaning cognized in a general way indicates itself as being in a particular one of its innumerable states. 'Being in a particular state' means being in relation to an action which again means anything that could be expressed by a form of a verb. In 'the village on the Ganges' 'Ganges' indicates the stream. But the 'stream' cannot go with 'the village.' The latter cannot be supported by the former. The stream then has to indicate the bank through its connection with it. This is we know a case of *lakṣaṇā* secondary significance. Exactly similar is the case here. The sentence-meaning is got by means of lakṣaṇā. Rāma in a particular state, that is, Rāma in relation to some action. The nominative case makes it clear that the relation is that of an agent. Bearing in mind all that was said thus far about this theory we may see that 'Rāma' in the sentence means "the action whose agent is Rāma." Why Rāma is subordinated, that is, made viśeṣaṇa to the action will be explained presently. Now taking the word 'goes' we may see that it means through secondary significance 'the action of going whose agent is somebody.' The primary significance stops as soon as the action of going is cognized in a general way. And since, belonging to this or that man or this or that animal and so on, the action has got so many states and cannot remain as an abstract idea without being taken in relation to some agent or another it indicates as said above itself in a particular state. It may be noted that 'the action' in the sentence-meaning conveyed by 'Rāma' and 'somebody' in the same conveyed by 'goes' require to be specified. And the specification is effected mutually by the words since they are co-uttered.

12. ŚABDA AN INDIRECT SOURCE OF ŚABDA.

The opponents of this theory here raise an objection. If the words, as the followers of Kumārila say, after indicating their individual meaning, have nothing to do with the knowledge of the words alone, how, then, can it be called *Śābda*? *Śābda* means that which

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arises from *Śabda*, words forming a sentence. But the knowledge of the related, according to this theory, arises from meanings of words and not from words. Nor could, as Jayanta points out, the relation or the related be, as it is, called the meaning of sentence- *vākyārtha*: instead it must be called the meaning of the meanings of words *padārthārtha*.

Answering this criticism Bhāṭṭas would point out to *Naiyāyika*'s famous instance of the 'cause and effect' question—*daṇḍa* and *ghaṭa*, stick and pot, and say that, *daṇḍa* effects pot not directly but causing the wheel to revolve. Motion of the wheel is directly responsible for pot coming into existence. And yet it is held that stick is the cause of the pot. The reason for that is that whenever one wants to make a pot he has to resort to it and employ it and without it he cannot make a pot. This positive and negative correlation of stick with pot warrants the cause and effect relation, though the motion of the wheel intervenes, between these two. As a śāstraic example we may mention the case of *yāgas* and *homas*. They bring about their fruits not directly but through the unseen, adṛṣṭa. Still they are *karaṇas*, chief causes, of their respective fruits. Since similarly *Śabda* can be *Karaṇa* of the knowledge of sentence-meaning through word-meaning the knowledge can well be called *Śābda* wherefore it follows that there is no point in the argument advanced against the theory.

13. KHANDADEVA.

It has been shown that in the sentence 'Rāma goes' the word 'Rāma' indicates the person through its primary significance and 'the action whose agent is Rāma' through secondary significance. The relation between these two is that of general and particular. 'Rāma' is the general and 'he as an agent of the action' is the particular. It is not merely his 'relation' to the action as an agent but it is 'the action—yet unspecified—with him as an agent' that is indicated through secondary significance. This is *lakṣaṇā*, and there is no difficulty whatever in accepting *lakṣaṇā* here. But the tendency of comparatively modern authors appears to be to do away with lakṣaṇā in this context. Khaṇḍadeva's criticism of *lakṣaṇā* in this connection put in the opponent's mouth and his subsequent submissive explanation of Pārthasārathi's words do not seem to be such as to testify a thorough appreciation on his part of the latter's views.[1]

1. ननु वाक्यार्थः संसर्गः। न च तस्य लक्षणया भानं सम्भवति..... इति चेत् सत्यं लक्षणाऽनुपपत्तिरस्ति। अत एव समभिव्याहारनिमित्ता लाक्षणिकीत्यादिशास्त्रदीपिकाग्रन्था अपि न यथाश्रुता एव नीयन्ते। MIMAMSAKAUSTUBHA (chauk ed. Part I p. 121.)

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His view that without *lakṣaṇā*, śābda can come from the cognition of meanings of the words, aided by 'requirement' the cognition of fitness, and co-presence in mind, seems however worthy of very favourable consideration[1] and this is a view that modern *Naiyāyikas* would appear to share. The fact that Śrī Venkaṭanātha, when summing up the theory of 'relation of the expressed' has made no mention of *lakṣaṇā* may also be noted.[2]

14. Tatparya-sakti.

There is another view which attributes to words a capacity which is different from their primary as well as secondary significance, and which is responsible for śābda-knowledge arising from them. The capacity is called *tātparyaśakti*, intention-capacity. Words uttered are intended by the speaker to convey through indicating their own individual meaning a connected, complex, idea. The intention on the part of the speaker is shown to become a function, a capacity of words. From his *Locanā*, commentary on the *Dhvanyāloka*, we see that Abhinavagupta holds this view.[3] Someśvara the author of the *Nyāyasudhā*, commentary on Kumārila's *Tantravārtika*, is said by Khaṇḍadeva to subscribe to that opinion, though he himself could not do so owing to difficulty in accepting any 'intention' regarding vedic words behind which according to Mīmāmsakas there is no person.

These are a few main theories of *śābda* knowledge. All of them except the theory of 'expression of the related' held by Prābhākaras, can broadly be spoken of as the theory of 'relation of the expressed' *abhihitānvayavāda*. There is an *adhikaraṇa* 1. 1. 7. called *tadbhūta* in the *Pūrva Mīmāmsā* where the two main theories have been in conclusion put forward by the two schools, Prābhākara and Bhāṭṭa, rejecting the *prima facie* view that lacking in any proved factor *śābda*-awareness could never be valid knowledge, i.e.. śabda could not be a *pramāṇa*, a source of valid knowledge.

15. The form of sabda.

The form of the complex idea conveyed by a sentence is also a matter of controversial nature. Taking once more the short sentence

1. पदानि तावत् पदार्थानेव शक्त्या लक्षणया वा प्रतिपादयन्ति न तु वाक्यार्थम् । स तु पदजन्यपदार्थज्ञानैर्नवाकांक्षायोग्यतासन्निधिज्ञानसहकृतेन जायते ।

2. Under sloka 91 in his Tattvamuktakalapa, (buddhisara).

3. त्रयो ह्यत्र व्यपाराः संवेद्यन्ते—पदार्थेषु सामान्यात्मसु अभिधाव्यापारः । ....ततो विशेषरूपे वाक्यार्थे तात्पर्यशक्तिः परस्परान्विते । Dhvanyaloka N. S. ed. p. 16.

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we have frequently referred to, 'Rāma goes', we know what are signified by the noun and the root. The personal suffix of the verb indicates according to Naiyāyikas and Mīmāmsakas, volition, *kṛti* and *yatna* or *prayatna* in Sanskrit, especially *known as Bhavanā* in Mīmāmsā. But to Vaiyākaraṇas, it means 'agent'. Now we have got three significates in the sentence–Rāma, the action of going and *Kṛti* or *kartā* (agent). Which of the three is the principal, Viśeṣya? This is the question raised and differently answered by the philosophers and Grammarians. For the Grammarians, roots are the all-important elements of language, and consistently with that attitude of their's they cannot assign any subordinate place to a root used in a sentence. They therefore make the sense of the root the principal, viśeṣya, in the sentence-meaning. The meaning of the suffix is subordinate, viśeṣaṇa, to it and the noun in its turn subordinates itself to the suffix-meaning. Quite the reverse is the case according to Naiyāyikas. That which is in the nominative must be the principal in the sentence. That is qualified by the suffix, and this latter is qualified by the root. Unlike both these, the Mīmāmsakas maintain that the verbal suffix alone is the principal in the sentence and it is that which is qualified by both the noun and the root. Thus the complex idea conveyed by the sentence 'Rāma goes' according to these three views is respectively as follows:—

1. The action of going having an agent who is 'Rāma'.
2. Rāma having the volitional move effecting the action of going.
3. The volitional move having its agency resting on Rāma and relating to or in respect of the action of going.

16. Sentence-import.

We have seen so far how a sentence, as distinct from words taken singly, could convey what is meant by it and of what form the idea conveyed is. All this is a mere preliminary. There are questions, by far greater than all that, connected with the methods and principles to be adopted in finding out what may be the exact import of a sentence or sentences. Let us take again the short sentence: Rāma goes. Its significance may vary in very many ways according to the contexts in which it is considered.

1. One knows Rāma but does not now what he is doing, when one is told that Rāma goes. This is a source of knowledge only so far as the meaning of 'goes' is concerned; words in the form of a sentence are spoken with a view to make known to the hearer things that are unknown to him,

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That part of the sentence which refers to the thing not known before is called in sanskrit *vidheya*, predicable. Now 'goes' is *vidheya* here.

2. One knows that somebody is going but does not *know* who it is. There Rāma is *vidheya*. The sentence now means he who is going is Rāma, whereas in the previous context it means, the action which Rāma is doing, is going.

3. When we know neither Rāma nor his action, 'going' both 'Rāma' and 'goes' become *vidheya*, and the sentence means 'There is one called Rāma, and he is doing the action of 'going'

4. and 5. Similarly when there are more than one Rāma, the number of persons going alone may not be known. Likewise the time of action alone may not be known. In those contexts, the mere number or tense is *vidheya*.

6. In the context where one is under the impression that both Rāma and Kṛṣṇa are going, neither 'Rāma' nor 'goes' is *vidheya* but the sentence becomes a negative statement meaning that Kṛṣṇa does not go.

7. Similarly the sentence may mean that Rāma does not eat, when taken in the context where one is under the impression that Rāma both goes and eats.

17. Mimamsa.

These are only a few of the interpretations that may be given to the sentence according to different contexts. But in a particular context, it should be interpreted so as to mean only one thing. The chief purpose which Mīmāṃsā is called upon to serve is to lay down principles and chalk out methods which will help in finding out the context if any and accordingly determine the way in which the given texts are to be interpreted. And that Mīmāṃsā has done.

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SCHEME OF CLASSIFICATION OF BOOKS

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TIRUPATI

THE books in the English, Sanskrit, Telugu and Tamil languages are numbered separately as parallel Libraries since the number of books in these languages is considerable. Separate classified catalogues are maintained for the different sections. Books in Pali, Prakrit, Chinese and other Asiatic languages, which are a few in number, are included in the Sanskrit section. Books in Kanarese are included in the Telugu section and those in Malayalam in the Tamil section. Books in other European languages are included in the English section.

The abbreviation for the language in which the book is written and that for the script in which it is printed (vide *List of Abbreviations)* are noted below the number of the book. They are separated by a 'dash' (—). If a book is written in two or more languages or printed in two or more scripts, the abbreviations for the languages or the scripts are combined by a 'plus' mark (+) e.g. Skt+Te–Dn+Te.

In the card catalogue, cards of different colours are used for different languages, as e.g. *White* for English and Sanskrit, *Red* for Telugu and *Green* for Tamil.

An 'asterisk' (*) is prefixed to the number of a *Reference Book* which cannot be lent out of the Library.

The books in each section are classified according to their subjects. The main subject, which the book treats of, is first found out in the list of "*Main Divisions*" (प्रधानभागाः) and its number is placed first in the '*Class-number*' or '*Subject-number*' of the book. The manner in which the main subject is treated in the book is then noted and its number in the list of "*Common Sub-divisions*" (सामान्यविभागाः) is added to the number of the main division and the two numbers are separated by means of the mark for the 'stop' (.).

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If a book has reference to any particular region or country, the number for that region or country in the list of "*Regional Sub-divisions*" (देशविभागाः) is added to the class-number by means of a 'colon' (:). If, on the other hand, the book treats of a particular language or group of languages, the number for that language or group of languages is taken from the list of "*Linguistic Sub-divisions*" (भाषाविभागाः) and added to the class-number by means of a 'colon.' It may be noted that these latter sub-divisions come into play chiefly in the case of books on Literature, Grammar and Philology. If a book contains matter relating to two or more sub-divisions, their numbers are combined by a 'plus' mark.

The whole of this, consisting of the numbers for the Main division and Common sub-division, followed by that for the Regional sub-division or the Linguisitic sub-division as the case may be, forms the '*Class-number*' or '*Subject-number*' of a book. The books stand in the shelves in the numerical order of the subjects. Thus the books on *Science* bearing the division numbers 50 to 59 stand after books on *Literature*, Nos 40 to 49 and before books on *Useful Arts*, Nos 60 to 69. All books on any particular subject thus bear the same class-number and stand together.

The order in which the books on any particular subject are to be kept in the shelves in relation to one another is determined by the '*Book-number*' or '*Book-mark.*' This consists of the first letter of the name of the author of the book, or of the book itself where there is no author, with the addition of the numbers for the second (and, if necessary, also for the third) letter of the name, according to the "*Alphabetical Table.*" In this way the books on any subject are arranged in the Alphabetical order of the names of authors. In forming numbers for letters, the number for the vowel will be put immediately after that for the consonant, as e.g., 111 is for क, 192 for टि, 293 for ग़ु, and so on. If there are more than one book on the same subject by one and the same author, they are distinguished by the addition of numerical figures connected by the mark for the 'stop.' The book-number or book-mark is joined to the class-number or subject-number by means of a vertical line called '*danda*' (।).

The class-number together with the book-number constitutes what is called the "*Call-number*" by which books are called by scholars and users of the Library.

The above method of numbering books may be illustrated by a few examples.

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1. *History of Indian Philosophy* by S. N. Dasgupta. The book bears the Call-number 80·097 : 3 । दा 42. Here 80 stands for Philosophy (vide list of "*Main Divisions*"), ·097 for the history of the subject (vide list of "*Common-Sub-divisions*") and :'3' for the region to which the book relates (vide list of "*Regional Sub-divisions*"). दा is the first letter of the name of the author and 42' denotes the second letter thereof (vide "*Alphabetical Table*"). If there are two or more copies of the book, or two or more works on the same subject by the same author, they are distinguished as follows : 80·097 : 3 । दा 42·1, 80·097 : 3 । दा 42·2, 80·097 : 3 । दा 42·3 and so on.

2. A. A. Macdonell's *Lectures on Comparative Religion.* The call-number for this book is 91·042 । मे 221. Here 91 stands for Comparative Religion (vide list of "*Main Divisions*"), and ·042 for the lecture form of the subject, (vide list of *Common Sub-divisions*). मे is the first letter of the name of the author and 221 stands for डा, the second letter (vide "*Alphabetical Table*").

3. M. Schuyler's *Bibliography of Sanskrit Drama.* The call-number for this is 45·035 : ii. 12 । श्यू 371. Here 45 stands for Drama (see list of "*Main Divisions*") and ·035 for the Bibliography of the subject (see list of "*Commom Sub-divisions*"), and ii. 12 for the language in which the Literature is written. श्यू is the first letter of the name of the author and 371 stands for the second letter of the same, ल (see "*Alphabetical Table.*").

4. *Collected Works of Śrī Śankarācārya.* The call-number for this book is 08·081 । शं 111.

5. *Dr. Bhandarkar Commemoration Volume.* The call-number for this is 09·081 । भां 221.

These two works have no reference to any particular region or language.

6. C. V. Vaidya's *Mahābhārata abridged.* The call-number for this is 26·072 । वै 26. For the alphabetical arrangement it is enough if the first consonant of the second letter of the name of the author is indicated.

7. *Report of the Conference of Orientalists held at Simla.* The call-number for this is 05·094 : 3 । सि 371. As the Conference was held in India, the regional number for that country is included.

8. *Studies in South Indian Jainism* by M. S. Ramaswami Iyengar and B. Seshagiri Rao. The call-number for this is 94·1073 : 3·5 । रा 341.

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9. *Tattvacintāmaṇi* of Gaṅgeśa with Commentary. The call-number for this book is 81·100+·01 । गं 136.

10. A. B. Keith's *Translation of the Ṛgveda-Brāhmaṇas.* The call-number is 12·102 । कै 24.

11. *Viṣṇupurāṇa.* The call-number for this book is 28·00 । वि 413. Here the name of the work is preferred to that of the author. H. H. Wilson's translation of the same work has the call-number 28·02 । वि 371.

12. *Atharva Veda.* Its call-number is 11·400 । अ 251. The four volumes of the same with the commentary of Sāyana edited by S. P. Pandit have the call-numbers 11·400+·01 । पं 222·I to ·IV, while the two volumes of the translation of the same Veda by W. D. Whitney have the call-numbers 11·402 । ह्वि 192·I and ·II. The Word-index to the same Veda has the call-number 11·4034 । अ 251.

The Tables for the various divisions are hereto attached.

TABLE I

Main Divisions.

00	GENERAL		साधारणम्
01	Exposition (Charts, Maps, etc.)		प्रदर्शकम्
02	Library Science		ग्रन्थालयविद्या
03	Reference works		कोशः
	·1 Dictionaries		
	·2 Lexicons		
	·3 Encyclopædias		
04	Periodicals		सामयिकम्
05	Societies, Conferences, etc.		सामाजिकम्
06	Exhibitions		प्रदर्शनम्
07	Museums		पुरावस्तुशाला
08	Collected Works		ग्रन्थमाला
09	Year-Books		वार्षिकग्रन्थः
10	VEDA AND VEDANGA		वेदः वेदाङ्गम्
11	Mantra	·1 Ṛg Veda	मन्त्रः
		·2 Yajur Veda	
12	Brāhmaṇa	·3 Sāma Veda	ब्राह्मणम्
13	Upaniṣad	·4 Atharva Veda	उपनिषद्
14	Śikṣā		शिक्षा, प्रातिशाख्यम्
	·1 Prātiśākhya		

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15 Vyākaraṇa — व्याकरणम्

·1 Pāṇini
·2 Śākaṭāyana
·3 Kātantra
·4 Mugdhabodha
·5 Hemacandra
·6 Sārasvata
·7 Saupadma
·8 Others
·9 Prākrit

16 Chandas — छन्दः

·1 Sanskrit
·2 Prākrit

17 Nirukta — निरुक्तम्

18 Jyotiṣa — ज्योतिषम्

·1 Gaṇita
·2 Gola
·3 Phala

19 Kalpa etc. — कल्पः, प्रयोगः, कारिका

·1 Śrauta
·2 Gṛhya

20 DHARMASASTRA — धर्मशास्त्रम्

21 Sūtra — सूत्रम्

22 Smṛti — स्मृतिः

23 Law — व्यवहारधर्मः

·1 Man
·2 Woman

24 Ethics — आचारधर्मः

25 Rāmāyaṇa — रामायणम्

26 Mahābhārata — महाभारतम्

27 Bhagavadgītā — भगवद्गीता

28 Purāṇa — पुराणम्

·1 Upa-purāṇa — उपपुराणम्

29 Māhātmya — माहात्म्यादिः

·1 Sthala
·2 Jala
·3 Vrata

30 ARTHASASTRA — अर्थशास्त्रम्

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31 History	चरित्रम्
·1 Ancient	
·2 Medieval	
·3 Modern	
32 Statistics	परिगणनम्
33 Politics	राजनीतिः
34 Administration	शासनम्
35 Economics	अर्थनीतिः
36 Sociology	समाजनीतिः
·1 Anthropology	
37 Biography	जीवनचरित्रम्
38 Geography	भूगोलशास्त्रम्
·1 Commerce	वाणिज्यम्
39 Education	शिक्षा
40 LITERATURE	साहित्यम्
41 Poetry	पद्यम्
·1 Epic	
·2 Lyric	
42 Song	गेयम्
·1 Hymns	
43 Prose	गद्यम्
44 History	कथा
45 Drama	दृश्यम्
·1 Nāṭaka	
·2 Nāṭikā	
·3 Prakaraṇa	
·4 Prahasana	
·5 Others	
46 Correspondence	लेखः
47 Rhetoric	अलङ्कारशास्त्रम्
48 Erotics	कामशास्त्रम्
49 Philology (Linguistics)	भाषाशास्त्रम्
50 Science	विज्ञानम्
51 Mathematics	गणितम्
·1 Arithmetic	
·2 Algebra	
·3 Geometry	
·4 Trignometry	

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52	Physics	पदार्थवीज्ञानम्
53	Chemistry (Alchemy)	रसायनशास्त्रम्
54	Geology	भूगर्भशास्त्रम्
55	Paleontology	पुरातत्त्वम्
56	Botany	वृक्षशास्त्रम्
57	Biology, Zoology	जीवशास्त्रम्, जन्तुशास्त्रम्
58	Psychology	बुद्धिशास्त्रम्
59	Astronomy	खगोलशास्त्रम्,
·1	Astrology	ज्योतिषम्
60	USEFUL ARTS	कला
61	Medicine	आयुर्वेदः
62	Engineering	निर्माणशास्त्रम्
63	Agriculture	कृषिशास्त्रम्
64	Domestic Science	गृहधर्मम्
65	Labour-Slavery	भृत्यकर्म
66	Manufacture	उत्पत्तिः
67	Mechanic Art	यन्त्रविद्या
68	Building	वास्तुविद्या
69	Archery	धनुर्वेदः
70	FINE ARTS	ललितकला
71	Mantra	मन्त्रशास्त्रम्
72	Architecture	शिल्पम्
73	Sculpture	प्रतिमानिर्माणम्
74	Engraving	तक्षणम्
75	Drawing-Design	रेखाचित्रम्
76	Painting	चित्रलेखनम्
77	Photography	छायाचित्रम्
78	Music, Dancing	गान्धर्ववेदम्
79	Amusement	विनोदनम्
80	PHILOSOPHY	दर्शनम्
81	Nyāya-Vaiśeṣika	न्यायवैशेषिकम्
·1	Nyāya	न्यायम्
·2	Vaiśeṣika	वैशेषिकम्
82	Sānkhya-Yoga	साङ्ख्ययोगम्
·1	Sānkhya	सङ्ख्यम्
·2	Yoga	योगम्

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83	Mīmāṁsā	पूर्वमीमांसा
84	Vedānta	उत्तरमीमांसा
·1	Advaita	
·2	Viśiṣṭādvaita	
·3	Dvaita	
85	Tantra : Śaiva	तंत्रम् , शैवम्
·1	Śākta	शाक्तम्
·2	Pāśupata	पाशुपतम्
·3	Vīraśaiva	
86	Tantra : Vaiṣṇava	तंत्रम्, वैष्णवम्
87	Bauddha	बौद्धम्
·1	Jaina	जैनम्
88	Western	पाश्चात्यम्
89	Theosophy	दिव्यज्ञानम्
·1	Chinese	
·2	Japanese	
·3	Greater Asia	
·4	Swedenborgism	
90	RELIGION	मतम्
91	Comparative	तारतम्यात्मकम्
92	Sanātana (Hindu) Dharma	सनातनधर्मः
93	Outcomes thereof	
·1	Sikhism	
·2	Brāhmoism	ब्रह्मसमाजः
·3	Āryasamāj	आर्यसमाजः,
94	Bauddha	बौद्धम्,
·1	Jaina	जैनम्
95	Islam	महम्मदीयम्
·1	Sufism	
96	Zoroastrianism	पारसीकम्
97	Confucianism	चैनम्
·1	Taoism	
98	Christianity	क्रैस्तवम्
·1	Hebraism	
99	Others : Supernaturalism, Spiritualism, Mysticism	अन्यम्

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TABLE II

Common Sub-divisions.

·00 TEXTS	मूलम्
·01 COMMENTARIES	व्याख्यानम्, टीका, भाष्यम्
·02 TRANSLATIONS	भाषान्तरितम्
·03 REFERENCE WORKS	कोशः
1 Dictionary	वर्णक्रमकोशः
2 Encyclopaedia etc.	सर्वकोशः
3 Concordance	विषयकोशः
4 Index	सूची
5 Bibliography	ग्रन्थचरितम्
·04 LITERATURE	साहित्यम्
1 Theory	मतम्
2 Speech, Lecture	उपन्यासः
3 Writing, Catechism, Manual	रचना
4 Notes	टिप्पणी
5 Miscellany, Sayings	प्रकीर्णकम्
·05 PERIODICALS	सामयिकम्
·06 ASSOCIATIONS	सामाजिकम्
1 Conference	परिषद्
2 Congress	सम्मेलनम्
3 Commission etc.	आधिकारिकसमाजः
·07 STUDIES	विचारः
1 Scheme, Syllabus, Synopsis	प्रणालिका
2 Outline, Abridgement, Monograph, Survey	संक्षेपः
3 Study, Criticism	विमर्शः
4 Maps, Atlas, Graph, Chart	प्रदर्शनी
5 Museum, Exhibition, Album	चित्रसम्पुटः
·08 POLYGRAPHIES	ग्रन्थसञ्चयः
1 Collection of Works	ग्रन्थावली
2 Anthology	सुभाषितावली
3 Selection	संकलितम्

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·09	HISTORIES	चरित्रम्
1	Acts, Bills, Codes	शासनम्
2	Biography and Auto-biography	जीवितचरितम्
3	Minutes	वृत्तान्तः
4	Official Reports, Blue-book	राजकीयपत्रम्
5	Chronology	कालनिर्णयम्
6	Travel, Guide-book	यात्राचरितम्
7	History	चरित्रम्
8	Publications	प्रचुरणम्
9	Correspondence	लेखप्रतिलेखम्

TABLE III

Regional Sub-divisions.

:1	WORLD	भूमण्डलम्
:2	ASIA EXCEPT INDIA	असिया
·1	Tibet	तिबेट्
·2	Persia	पारसीकम्
·3	Afghanistan, Baluchistan	अफघनिस्थानम्
·4	Japan, Korea	जपान्
·5	Chinese Republic—Mangolia	चीना
·6	Burma	बर्मा
·7	Thailand (Siam)—Indo-China	तायूदेशः
·8	Malaya, Sumatra, Java, Bali	मलया, सुमत्रा, जावा, बालि
·9	Ceylon	सिंहलम्
:3	INDIA	भारतवर्षः
·1	NORTH INDIA	हिन्दुस्थानम्
·2	Punjab, Rajputana, United Provinces	पञ्चनदम्
·3	Gujarat, Bombay, Mahārāshtra Central Provinces (Mahākosal)	महाराष्ट्रम्
·4	Bengal, Bihar, Orissa, Assam	वङ्गदेशः, ओड्रदेशः
·5	SOUTH INDIA	दक्षिणापथम् (दक्खन्)
·6	Āndhra	आन्ध्रदेशः
.7	Tamilnād	तमिलदेशः
·8	Karnāṭaka, Vijayanagar	कर्णाटकम्
·9	Kerala	केरलम्

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:4	INDIAN STATES	स्वदेशराज्यम्
·1	Kashmir	काश्मीरम्
·2	Baroda	वरोडा
·3	Hyderabad (Nizam)	हैदरावाद्
·4	Mysore	मैसूर्
·5	Travancore	अनन्तशयनम्
·6	Other States	अन्यम्
:5	AFRICA	आफ्रिका
·1	Egypt	
:6	EUROPE	यूरोप्
·1	United Kingdom, (England, Wales, Scotland, Ireland)	आंग्लदेशः
·3	Germany	जर्मनी
·2	France	फ्रानस्
·4	Italy	इटली
·5	Greece	ग्रीस्
:7	AMERICA	अमेरिका.
·1	North America	उत्तरअमेरिका
·2	South America	दक्षिणअमेरिका
:8	AUSTRALIA, NEW ZEALAND etc.	आष्ट्रेलिया
:9	SEAS	सागरः

TABLE IV

Linguistic Sub-divisions.

:i		GENERAL	साधारणम्
		Science of Language	भाषाशास्त्रम्
:ii		INDO-EUROPEAN	इण्डो-यूरपियन्
·1		INDIAN	भारतवर्षीयम्
	1	Vedic	वैदिकम्
	2	Sanskrit	संस्कृतम्
	3	Pāli	पाली
	4	Prākrit	प्राकृतम्
	5	Modern Languages	आधुनिकभाषाः

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·2 IRANIAN	इरेनियन्
1 Avestic	अवेस्ता
2 Old Persian	प्रचीनपारसीकम्
3 Pehlavi	पल्हवी
4 Moderu Languages	आधुनिकभाषाः
·3 ARMENIAN	आर्मीनियन्
·4 ALBANIAN	अल्बेनियन्
·5 GREEK	ग्रीक्
·6 ITALIC	इटालिक्
·7 KELTIC	केल्टिक्
·8 GERMANIC	जर्मानिक्
·9 BALTO-SLAVONIC	वाल्टो-स्लेवोनिक्
: iii DRAVIDIAN, MUNDA	द्राविडम्, मुण्डा
·1 Tamil	तमिलम्
·2 Telugu	आन्ध्रम्
·3 Kanarese	कर्नाटकम्
·4 Malayalam	मलयालम्
·5 Others	अन्यद्राविडम्
·6 Muṇḍā	मुण्डा
: iv TIBETO-BURMAN	टिबेटो-बर्मन्
: v CHINESE	चैनीस्
: vi SEMITIC	सेमिटिक्
: vii HAMITIC	हेमिटिक्
: viii URAL-ALTAIC	ऊरल्-आल्टैक्
: ix OTHERS	अन्यम्

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Table V

Alphabetical Table

1	अ	11	क
$\bar{1}$	आ	12	ख
2	इ	13	ग
$\bar{2}$	ई	14	घ
3	उ	15	च
$\bar{3}$	ऊ	16	छ
4	ऋ	17	ज
5	ऌ	18	झ
6	ए	19	ट
7	ऐ	21	ठ
8	ओ	22	ड
9	औ	23	ढ
		23·1	ण
		24	त
		25	थ
		26	द
		27	ध
		28	न
		29	प
		31	फ
		32	ब
		33	भ
		34	म
		35	य
		36	र
		37	ल
		38	व
		39	श
		41	ष
		42	स
		43	ह
		44	क्ष
		45	ज्ञ

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TABLE VI

Abbreviations.

LANGUAGES

A	Assamese
Av	Avesta
B	Bengāli
C	Chinese
D	Danish
E	English
F	French
G	German
Gk	Greek
Gu	Gujarāti
H	Hindī
I	Italian
J	Japanese
K	Kanarese
L	Latin
M	Malāyalam
Ma	Marāthi
N	Nepālese
O	Oriya
P	Persian
Pkt	Prākrit
Pu	Punjābi
Skt	Sanskrit
Si	Sinhalese
S	Sindhi
T	Tamil
Te	Telugu
Ti	Tibetan
U	Urdu

SCRIPTS

Av	Avestan
B	Bengāli
Br	Brāhmi
Bu	Burmese (Mon)
C	Chinese
Du	Devanāgari
G	German
Gu	Gujarāti
Gr	Grantha
Gk	Greek
J	Japanese
K	Kanarese
M	Malayālam
Nu	Nandināgari
N	Nepalese
O	Oriya
P	Persian
R	Roman
Si	Sinhalese
T	Tamil
Te	Telugu
Ti	Tibetan
U	Urdu

An asterisk (*) is prefixed to the number of a Reference Book which cannot be lent out of the Library.

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BHĀMAHA

BY

N. AIYASWAMI SASTRI

Few students of Sanskrit Poetics could have missed to take note of the important part that Bhāmaha played in moulding the true character of the machine of the Sanskrit Literary criticism. Almost all the Orientalists of note have written and discussed about him; yet no definite conclusion has been arrived at in regard to his date and personality. It is still a matter of dispute whether he was the predecessor of Daṇḍin. The tradition of Ālankārikas asserts that he was prior to the latter and was one of the foremost organisers of the Śāstra. Some of the Modern scholars have also maintained the correctness of this tradition and some others have placed him two or three centuries earlier (ie. about 400 A, C) than Daṇḍin (*Kāvyālankāra,* Kāsi edn. 1928, Introduction p. 55). As regards his religion, scholars have divided themselves into two camps, one declaring him to be a Buddhist and the other denying it. The reason for the former opinon is that he pays homage to one who is Sārva Sarvajña which two terms are well-known epithets of Buddha. The latter party says that these terms may equally applied to Lord Śiva. They further argue that an author's religion may be judged from the contents of the treatise rather than the usage of such ambigous terms. In the whole of treatise "there is nothing peculiarly Buddhistic, nor is there any reference to Buddhistic legends" (ibid. Introduction p. 8).

Now, in regard to his date, we may not call in question the correctness of the Ālankārika tradition which places him before Daṇḍin;[1] yet some objection may be raised for removing him very far from the latter. Bhāmaha refers to the opinions of others which are traceable in Daṇḍin's *Kāvyādarśa,* so also does Daṇḍin make reference to Bhāmaha's view. Though it is possible to suppose that the opinions referred to by Bhāmaha were held by some earlier writers and became current among the Ālankārikas by the time of Daṇḍin who incorporated them into his treatise without reference, it will be far from truth to say that those views had been holding the field

1. See Vidyānātha ; PRATAPARUDRIYA (Bāla manoramā edn. p. 7): तदुक्तं दन्डिना, ... । तदुक्तं प्राचा भामहेन, ... ।

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very long since. Daṇḍin, for example, maintains the superiority of Vaidarbha Rīti to Gauḍa Rīti, to which (superiority) Bhāmaha forcibly declines to give his consent. The poet Bāṇa, a contemporary of Harṣa (606–648 A. D.) while speaking of different styles of the literary composition followed up in different parts of the country[1] gives no clue for the two types of the style and their relative merits as found in the works of Bhāmaha and Daṇḍin. We may therefore guess that such a discrimination of style had not yet by that time, gained the universal approval of all the critics, but was in the air only in some parts i.e. Eastern and Southern parts, of the country. As Bhāmaha pleads for the claims of equal superiority for the Gauḍa Rīti, if it is properly handled, it is quite reasonal to believe that he was originally a Gauḍa and then migrated to Kaṣmīr. The consideration of his family name, Gomin also gives support to this hypothesis; for, the word Gomin (in his father's name, Rakrila Gomin (=Goswāmin), as a family name exists even today in Bengal and in some eastern parts of northern India.

As to the other point, viz, his personal faith, there is nothing in the body of his work to make us believe that he meant in the opening verse anything other than Buddha by the terms Sārva Sarvajña though the term Sarvajña has been also applied to Lord Śiva in the later literature. The author omitted to add Buddha or Jina as qualified (*viśeṣya*) probably on the convention of the literary world which has been lately laid down as such by Vāmana thus: विशेषणमात्रप्रयोगो विशेष्यप्रतीतौ । ... यथा निधानगर्भामिव सागराम्बराम् (*Kāv. Sūtra;* V, 1, 10). But Maṅgala, a poet-critic, probably a contemporary of Bhāmaha, apparently not being satisfied with that convention, adds word Jina in the verse : .... स सार्वः सर्वज्ञः पथि निरपवादे कृतपदो जिनः........। (cited in the *Saduktikarṇāmṛta*). That the word Jina means Buddha, is clear from the passage of Vāmana : ताद्धि जैना जानन्ति (Kāv. Sūtra, V, 1, 17). It may be stated in passing that the terms, Jina and Jaina were originally used for Buddha and his believers, and then they were applied to Mahāvīra and his followers. Rājaśekhara, evidently in order to avoid ambiguity, calls the religion of Buddha *Bhadantadarśana*, and that of Mahāvīra *Ārhatadarśana*.

The epithet *sārva* in the verse indicates one of the important

1. श्लेषप्रायमुदीच्येषु प्रतीच्येष्वर्थमात्रकम् ।
उत्प्रेक्षा दाक्षिणात्येषु गौडेष्वक्षरडम्बरम् ॥

HARSACARITA, Introductory verse, No. 7.

cf, Dr. V. Raghavan, SOME CONCEPTS OF ALANKARASASTRA, p. 131 ff.

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features of Buddha's teachings, namely the feature of altruism which finds expression in the oft-quoted verse :

कलिकल्मषकृतानि यानि लोके
मयि निपतन्तु विमुच्यतां स लोकः ।
मम हि सुचरितेन सर्वसत्त्वाः
परमसुखेन सुखावतीं प्रयान्तु ॥

(*Tantravārtika*, 1, 3, 2; *Kāvyamīmāṁsā*, GOS. p. 38).

Since this doctrine of universal compassion is more developed only in the later Mahāyānic form of Buddhism, we may take for certain that Bhāmaha was a believer in the Mahāyānic Buddha.

A. B. Dhruva has fittingly replied to those critics who argue that an author's religion is to be judged from the contents of his work rather than otherwise in the following manner. The argument based on the character of Bhāmaha's illustrations of Alankāras that is advanced by Mr. Kane and others is not convincing; for, a similar use of illustrations from the Brahmanical works is made by Hemacandra in his *Kāvyānuśāsana*, despite the author being a Jaina. I may add one more instance, the instance of Aśvaghoṣa who, in spite of his being Buddhist abundantly cites similes from *Mahābhārata*, *Rāmāyaṇa* and other Brahmanical works. Great poets compose poems not for a particular society or community, but for the people at large. Similarly Bhāmaha as a great poet-critic could not have introduced in his work such matters which might not appeal to Sahṛdayas in general, but rather could stand in the way of its becoming widely appreciated.

Another argument which is advanced against Bhāmaha being supposed to be a believer in Buddha is that he criticises the theory of Negation, Apoha of Buddhists. This argument has been noted to be indecisive; it was a special theory propounded by Diṅnāga and his followers, and was not accepted by all schools of Buddhists, especially by Mādhyamikas. It is therefore likely that he was a Mādhyamika. This supposition may become strengthened on the consideration of his argument employed in the last chapter in refuting the theories connected with word and its meaning. It is further to be surmised that he was a Svātantrika Mādhyamika, not Prāsaṅgika one; because the latter sect refuses to follow all the reforms introduced by Diṅnāga in the field of logic and epistemology. They contend that those reforms are quite unnecessary for the reason that the world itself, as it appears to us, is absolutely untrue, but stands on the convention. They therefore hold that the system of logic

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which is already in the air as formulated by Gautama and others could very well serve us to combat our opponents and establish the truth, namely, truth of relativity of the world. Bhāmaha, on the other hand accepts the definitions of perception and inference made by Vasubandhu and Diṅnāga, but at the same time criticises their Vijñānavāda (V, 9). It is possible that he belongs to the school of Svātantrika Mādhyamikas who partly follow the reforms of Diṅnāga.

We may also take note of the fact that he has accepted only two pramāṇas, *pratyakṣa* and *anumāna*, whereas the Mādhyamikas (Prāsaṅgika) accept the third *pramāṇa*, *āgama* also. Bhāmaha, like the Mādhyamikas, appears to have viewed the worldly objects as only apparently and conventionally true which hopelessly break into absurdities on the application of our strict logic. This may be plain from the observations made by him on the Sphoṭa theory and other views. To note some of them:

(1) Thesis: "Some [Vaiyākaraṇas] define the word by which the idea or knowledge of a thing is produced is a word."

Refutation: In this case smoke and light should be called words (as the former suggests the fire and the latter makes all things visible).

(2) Thesis: A collection of letters, having [one] meaning is called word when it is uttered to convey the meaning.

Refutation: How could a collection of letters have a meaning when each individual letter has no meaning. Nor is it possible to have a collection of letters as they are uttered in a fixed order. Further there is no such entity as a "collection" apart from its components. Is there a thing called a "house" different from the timber, the wall and the ground? Therefore your imagination of Kūṭastha for words is futile. Only the thing which stands to the proof of either direct perception or inference is true.

Own thesis: For the conveyance of human thought originally there was some such convention as: so many letters of such and such kinds shall denote such and such meanings. Dull-witted think that it is Kūṭastha and indestructible and separate from sound, and also take *the conventionally made objects* for *absolutely true ones*.

After criticising the theory of Apoha, he concludes the discussion with this remark: The enquiry as to what words are and what meanings are, alas! culminate in an interminable enquiry. (*Kāvyalankāra*, ed. Naganatha Sastri, VI, 7–14, 20).

Kumārila Bhaṭṭa also raises the same objection over the first thesis of Vaiyākaranas as Bhāmaha demonstrated. (*Ślokav.* p. 512),

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But he fittingly answers the objection raised by the latter over the second thesis in his Sphoṭavāda (vv. 86, 89, 70-73). It is to be noted that Bhāmaha's illustration of a house is purely Buddhistic, for, it is Buddhists who discard the reality of the whole apart from its components and employ the similar examples; see my "*Some tenets of the Sautrāntikas*" in the JSVOI. Vol I, No 2, p. 185, n. 1; and *Central Teachings of Maṇimekhalai* JSVOI. Vol. II, p. 38.

It is already stated that the Apoha theory is not accepted by all Buddhists, but it was a special theory of Diṅnāga and his party. This is confirmed by Rājaśekhara also. He, while speaking of six Tarkavidyās[1] (Sāṅkhya, Nyāya, Vaiśeṣika, Bauddha, Lokāyata and Ārhata and others) as a source for materials of poetry, exhibits the following as the tenet of Buddhists: बौद्धीयः—विवक्षापूर्वा हि शब्दाः तामेव विवक्षां सूचयेयुः। (*Kāvyamīmāṁsā*, GOS. p. 38). The editor, Ramaswami Sastri has noted that the same doctrine is attibuted to some earlier Buddhist by Kamala Sīla who cites a passage to that effect: अन्ये त्वाहुः अर्थविवक्षां शब्दोऽनुमापयति। यथोक्तं—"अनुमानं विवक्षायाः शब्दादन्यन्न जायते। (*Tattvasam.* p. 289).

There are two works attributed to Bhāmaha by later writters, one on Metrics and the other on Poetics. Two quotations from the former treatise are noted by the editors of the *Kāvyālankāra* (Kasi edn. 1925, Introduction, p. 56) as being found in the *Vṛttaratnākara* (Benares edn. pp. 6-7). The *Kāmadhenu*, a commentary on the *Kāvyālankāra Sūtravṛtti* also cites three verses bearing on the same subject thus:

समवृत्तादिलक्षणमुक्तं भामहेन।
सममर्धसमं वृत्तं विषमञ्च त्रिधा मतम्।
अङ्घ्रयो यस्य चत्वारस्तुल्यलक्षणलक्षिताः।
तच्छन्दश्शास्त्रतत्त्वज्ञाः समवृत्तं प्रचक्षते।
प्रथमाङ्घ्रिसमो यस्य तृतीयश्चरणो भवेत्।
द्वितीयस्तुर्यवद्वृत्तं तदर्धसममुच्यते।
यस्य पादचतुष्केऽपि लक्ष्म भिन्नं परस्परम्।
तदाहुः विषमं वृत्तं छन्दश्शास्त्रविशारदाः। इति।

(Vāṇīvil. edn. p. 36)

The same editors have also traced in Rāghavabhaṭṭa's commentary on the *Abh. Śākuntala* (Nir. edn. p. 10) one quotation from the

1. Such a wider application of the term Tārkika, to Naiyāyika, Bauddha and others is also made by Śrī Śankarācārya in his BHASYA on BRH. UPANISAD I. 4, 6. Anandasrama edn. 1939, p. 111).

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other treatise, the treatise on Poetics : तल्लक्षणमुक्तं भामहेन । " पर्यायोक्तं प्रकारेण यदन्येनाभिधीयते । वाच्यवाचकशक्तिभ्यां शून्येनावगमात्मना " उदाहृतञ्च हयग्रीववधस्थं पद्यं । " यं प्रेक्ष्य चिररूढापि निवासप्रीतिरुज्झिता । मदेनैरावणमुखे मानेन हृदये हरेः । " इति ।

It may be noted that this definition of *paryāyokta* is adopted by Udbhaṭa (*Kāvy. Saṅgraha*, GOS. p. 35) and the above verse of Hayagrīvavadha of Bhatṛ-Meṇṭha is also cited on p. 44.

Vāmana quotes under the Sūtra I, 3, 15 the following two verses : अत्र श्लोकौ

आधानोद्धरणे तावद्यावद्दोलायते मनः ।
पादस्य स्थापिते स्थैर्ये हन्त सिद्धा सरस्वती ॥
यत्पदानि त्यजन्त्येव परिवृत्तिसहिष्णुताम् ।
तं शब्दन्यायनिष्णाताः शब्दपाकं प्रचक्षते ॥

which are fathered on Bhāmaha in the *Kāmadhenu*. Rajaśekhara also while discussing on Pāka in his *Kāvyamīmāmsā* (p. 20), cites these verses. The following is the full text on the Pāka : " कः पुनरयं पाक " इत्याचार्याः । " परिणाम " इति मङ्गलः । " कः पुनरयं परिणामः " इत्याचार्याः । " सुपां तिङां च श्रवः सैषा व्युत्पत्तिः " इति मङ्गलः । " सौशब्द्यमेतत् । पदनिवेशनिष्कम्पता पाकः " इत्याचार्याः । तदाहुः ।

" आधानोद्धरणे ...... हन्त सिद्धा सरस्वती ॥ "

आग्रहपरिग्रहादपि पदस्थैर्यपर्यवसायः तस्मात्पदानां परिवृत्तिवैमुख्यं पाकः इति वामनीयाः । तदाहुः ।

" यत्पदानि त्यजन्त्येव ...... शब्दपाकं प्रचक्षते ॥ "

Here the author cites the first verse for the authority of the view held by Ācāryas and the second one for that of Vāmanīyas. One need not imagine that the last verse is quoted from some follower of Vāmana, but that the followers of Vāmana hold that view on the authority of Bhāmaha's verse. It is to be noted that Bhāmaha has been referred to by Rājaśekhara as Ācāryas. These two verses, as they are not traceable in the *Kāvyālankāra*, must have been cited from his lost work on poetics. Rājaśekhara in the same work, has, several times, referred to the opinions of Ācāryas. We may take for granted that wherever he refers to the Ācāryas' opinion on the subject of Poetics, he meant Bhāmaha and his work. Once on p. 78 he makes reference also collectively to Bhāmaha and Daṇḍin. He quotes (p. 90) only one verse from the *Kāvyālankāra* (I, 7). It may appear from the above passage that Mangala, a Buddhist Poet-critic was contemporary of Bhāmaha, but we have no other evidence for this hypothesis. At any rate he is earlier than Vāmana ; Cf. *Kāvyamīmāmsā* p. 14.

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and *Kāv. Sūtra* 1, 2, 1. Maugala's views are cited in other three places of *Kāvyamīmāmsā* on pp. 11, 14, 16. Rājaśekhara seems to cite one more verse from Bhāmaha's lost work on p. 38 thus: सर्वपार्षदत्वात् काव्यविद्यायाः तामिमानन्यांश्चार्थान्व्युत्पत्तये प्रत्यवेक्षेत । आहुश्च ।

"यांस्तर्ककर्कशानर्थान् सूक्तिष्वाद्रियते कविः ।
सूर्यांशव इवेन्दौ ते काश्चिदर्च (श्च) न्ति कान्तताम् ॥"

(*cf*. the statement on p. 35, ll. 2-3)

Again the *Kāmadhenu* quotes several verses from the lost work of Bhāmaha. They are:

1. भामहोऽपि ।

प्रज्ञा नवनवोन्मेषशालिनी प्रतिभा मता ।
तदनुप्राणनाज्जीवेद्वर्णनानिपुणः कविः ।
तस्य कर्म स्मृतं काव्यम् इति ।

(Vanivil. ed. p. 4)

2. सूत्रलक्षणमुक्तं भामहेन ।

अल्पाक्षरमसंदिग्धं सारवद्विश्वतो मुखम् ।
सम्यक् संसूचितार्थं यत्तत्सूत्रमिति कथ्यते ॥ इति ।

(Ibid.)

Rājaśekhara also quotes this verse with the difference in the second line:

अस्तोभमनवद्यञ्च सूत्रं सूत्रविदो विदुः ।

(Kāv. Mī. p. 5)

3. वृत्तिलक्षणमुक्तं भामहेन ।

सूत्रमात्रस्य या व्याख्या सा वृत्तिरभिधीयते । इति ।

(*Kāmadhenu* p. 4)

4. तदुक्तं भामहेन ।

उपश्लोक्यस्य माहात्म्यादुज्ज्वलाः काव्यसम्पदः ।

(Ibid., p. 5)

This line is also cited by Vidyānātha in his *Pratāparudrīya* (Bālamanoramā edn. p. 7): तदुक्तं पाचा भामहेन......... ।

5. तदुक्तं भामहेन ।

भगवन्तोऽवरैर्वाच्या विद्वद्देवर्षिलिङ्गिनः ।
विप्रामात्याग्रजास्त्वार्या नटीसूत्रभृतौ मिथः ।

(p. 20)

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This kind of instruction is also found in Bharata's *Nāṭyaśāstra* (GOS. XVII, 67, 69, 84).

6 मुक्तकलक्षणमुक्तं भामहेन ।

प्रथमं मुक्तकादीनामृजु लक्षणमुच्यते ।
यदेव गाम्भीर्यौदार्यशौर्यनीतिमतिस्पृशा ।
भवेन्मुक्तकमेकेन द्विकं द्वाभ्यां तिकं त्रिभिः ।

(p. 36)

7. कलानामुद्देशः कृतो भामहेन ।

नृत्तं गीतं तथा वाद्यमालेख्यं मणिभूमिकाः ।
....चतुष्षष्टिरिमाः कलाः ।
अन्या उपकलाः प्रोक्तास्तासां संख्या चतुश्शतम् ।
आभिरेव प्रपञ्चोऽयं वर्तते विजयी स्फुटम् ॥ इति ।

(pp. 29-30).

This last quotation is rather lengthy and merely enumerates sixty-four Kalās by name ; So I have not reproduced it in full here. Some scholars have expressed their doubts in regard to identity of the author of these quotations and that of the *Kāvyālaṅkāra*. Since there is nothing in these citations to disprove their identity, we may dismiss such doubts as baseless. And further it is strengthened by the following consideration : Rājaśekhara, while discussing on the Pāka, evidently refers to the opinion of Bhāmaha, the author of the *Kāvyālaṅkāra*, and quotes verses to the same effect which are attributed to Bhāmaha by Gopendra Tippa Bhūpāla, but not traced in the *Kāvyālaṅkāra*. Therefore we could have hardly any doubt about the said identity.

He is also referred to by the name "Bhima" in the commentary on the *Daśakumāracarita*, and the verse, प्राकृतानाकुलश्रव्य... (*Kāvyālaṅkāra* I, 25) is quoted there.

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RECONCILIATION OF RASAGANGĀDHARA AND ITS COMMENTARY (MARMAPRAKĀSA)

BY

T. K. V. N. SUDARSANACHARYA

श्रीः

श्रीनिवासपरब्रह्मणे नमः ।

॥ रसगङ्गाधरे कश्चन प्रघट्टः ॥

(मूलव्याख्यानयोर्विरोधपरामर्शः)

रसगङ्गाधरे द्वितीयानने लक्षणाविचारे—[1]

नन्वेवं सति बोधावैलक्षण्यात् 'चन्द्रसदृशं मुख' मित्युपमातो 'मुखं चन्द्र' इति रूपकस्य कथं भेदः । न च सदृशविशेषणचन्द्रसम्बन्धिसम्बन्धाभ्यामिति वाच्यम् । बोधस्य वैलक्षण्यमात्रेण पृथगलङ्कारताया असिद्धेः । अन्यथा 'मुखं चन्द्र' इवेत्यत्र 'चन्द्रसदृश' मित्येतद्गतात्पृथगलंकारतापत्तिरितिचेत्—इति मूलम् ।

अत्र मर्मप्रकाशः—

एवं सति धर्मिलक्षणयाऽभेदेनान्वयाङ्गीकारे सति । धर्मलक्षणया व्युत्पत्तिसंकोचमङ्गीकृत्य भेदान्वये तु स्याद्वैलक्षण्यमिति भावः । बोधावैलेति उपमायामप्यभेदेनैव बोधादिति भावः । सदृशविशेषणचन्द्रसम्बन्धिसम्बन्धाभ्यामिति सदृशे विशेषणीभूतो यश्चन्द्रस्तत्सम्बन्धतदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यर्थः । बोधवैलक्षण्यमिति शेषः । 'मुखं चन्द्र' इत्यत्र चन्द्रपदस्य तत्सदृशे लाक्षणिकत्वेन तस्यैकपदार्थत्वात् संसर्गस्यापि लक्ष्यघटकतया चन्द्रसदृशयोः सम्बन्धस्य संसर्गविधया अभानम् । चन्द्रसदृशमित्यत्र तु तयोर्भिन्नपदार्थत्वेन संसर्गस्य तत्वेन भानमावश्यकमेवेति भावः ।

अत्रेदमवधेयम्—

'मुखं चन्द्र' इति गौण्याः सारोपाया लक्षणाया उदाहरणम् । विषयविषयिणोः पृथङ्निर्दिष्टयोरभेद आरोपः । अत्र विषयिप्रतिपादकेन 'चन्द्र' शब्देन लक्षणया चन्द्रसदृशमुपस्थाप्यते । विषयप्रतिपादकेन 'मुख' शब्देन शक्त्या मुखत्वादिविशिष्टमुप-

1. काशीमुद्रितपुस्तके २३१ पु-

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स्थाप्यते। चन्द्रसदृशस्य चाभेदसंसर्गेण मुखत्वादिविशिष्टे चान्वयः। सादृश्यरूपधर्मे लक्षणायां तु तेन सह मुखादीनामन्वयो न स्यात्। नामार्थयोरभेदातिरिक्तसंसर्गेण विशेष्यविशेषणभावस्यानुपपन्नत्वात्। तथाच चन्द्रसदृशाभिन्नं मुखमिति बोधः पर्यवस्यति। 'चन्द्र सदृशं मुखम्' इत्युपमायामपि चन्द्रसदृशाभिन्नं मुखमित्येव बोधः। एवं च सति बोधे रूपकोपमयोर्विशेषाभावेन भेदो दुर्घट इति पूर्वपक्षः। ततः पूर्वपक्षिणा नचेत्यादिना समाधिराशंक्य निरस्यते। अत्र "सदृशविशेषणचन्द्रसम्बन्धिसम्बन्धाभ्यां वैलक्षण्य" मिति मूलम्। व्याख्यानं तु "सदृशे विशेषणीभूतो यश्चन्द्रस्तत्सम्बन्धतदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यर्थ" इति। अतो मूलव्याख्यानयोरन्यथाभावः सुस्फुट एव। सम्यगर्थोऽपि नावबुध्यते। अतः पाठोऽत्र परिशोधनीयः प्रतिभातीति।

अत्र केचि[1]द्यथावस्थितपाठमेवावलम्ब्यैवं समादधिरे—

"नन्वेवं सति बोधावैलक्षण्या 'चन्द्रसदृशं मुख' मित्युपमातो 'मुखं चन्द्र' इति रूपकस्य कथं भेदः। न च सदृशविशेषणसम्बन्धिसम्बन्धाभ्यामिति वाच्यमिति—मूलम्। (व्या) सदृशविशेषणचन्द्रसम्बन्धिसम्बन्धाभ्यामिति सदृशे विशेषणीभूतो यश्चन्द्रस्तत्सम्बन्ध तदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यर्थः। बोधवैलक्षण्यमिति शेषः। 'मुखं चन्द्र' इत्यत्र चन्द्रपदस्य तत्सदृशे लाक्षणिकत्वेन तस्यैकपदार्थत्वात्संसर्गस्यापि लक्ष्यघटकतया चन्द्रसदृशयोस्सम्बन्धस्य संसर्गविधया अभानम्। चन्द्रसदृशमित्यत्र तु तयोर्भिन्नपदार्थत्वेन संसर्गस्य तत्वेन भानमावश्यकमेवेति भावः। **तत्सम्बन्धतदसम्बन्धाभ्यामिति,** विरुद्धतत्सम्बन्धतदसम्बन्धपदाभ्यां तत्सम्बन्धसम्बन्धिनोरुपादानम्, बोधयोस्तद्भानप्रयुक्तवैलक्षण्यस्यात्यन्तिकत्वसूचनार्थम्। **बोधवैलक्षण्यमिति शेष** इति रूपकस्थले चन्द्रपदस्य निरूपितत्वसम्बन्धेन चन्द्रविशिष्टसादृश्यविशिष्टे लाक्षणिकत्वेन तादृशसादृश्यविशिष्टाभिन्नं मुखमिति, उपमास्थले तु सादृश्यसम्बन्धेन चन्द्रविशिष्टं यत्सदृशं तदभिन्नमिति बोधयोर्वैलक्षण्यमिति भावः। न च नामार्थयोर्भेदसम्बन्धेनान्वयोऽव्युत्पन्न इति पूर्वमुक्तत्वात्कथं भेदान्वय इति वाच्यम्। भेदान्वयमङ्गीकृत्यैव **न चेत्यादिना** मूलकारेण शङ्कितत्वात्। कथमन्यथा चन्द्रे सदृशविशेषणत्वबोधकस्य **न च सदृशविशेषण चन्द्रसम्बन्धीत्यादि** ग्रन्थस्य सङ्गतिः। सादृश्यस्य भेदघटितत्वेन चन्द्रसदृशयोरभेद-सम्बन्धायोगात्। न च सदृशे चन्द्रस्य सादृश्यसम्बन्धेनान्वये पुनरुक्तिरिति शंक्यम्। संयोगिसंयोगेन वह्निमानित्यत्रेवापौनरुक्त्यात्। संसर्गस्यापि = सम्बन्धस्य संसर्गस्यापि संसर्गविधया भानमित्यन्वयः। अपिर्विरोधे। स च संसर्गसंसर्गस्य संसर्गविधया भाने प्रथमसंसर्गस्य सादृश्यस्य रूपकस्थले संसर्गतयाऽभानाद्विरोधनिरासः। घटकतयेत्यत्र वैशिष्ट्यं

1. श्री पिठापुरास्थानविद्वांसो न्यायपञ्चाननाः ब्रह्मश्रीश्रीपादलक्ष्मीनृसिंहशास्त्रिणः।

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तृतीयार्थः । तस्य सम्बन्धस्येत्यत्र सम्बन्धपदार्थे सादृश्येऽन्वयः । तथाच 'मुखं चन्द्र' इत्यादौ चन्द्रसदृशयोर्लक्ष्यघटको यः सादृश्यरूपः सम्बन्धः, तस्य चन्द्रस्य यो निरूपितत्वरूपः संसर्गः, तस्य संसर्गतया भानम् । 'चन्द्रसदृश' मित्यत्र तु चन्द्रसदृशपदार्थयोः संसर्गस्य सादृश्यस्य तत्वेन = संसर्गत्वेन भानमावश्यकं, तयोर्भिन्नपदार्थत्वात् । 'मुखं चन्द्र' इत्यादौ चन्द्रसदृशयोरेकपदार्थत्वेन सादृश्यस्य विशेष्यतया तत्सम्बन्धनिरूपितत्वस्य चन्द्र-संसर्गतया भानम् । 'चन्द्रसदृशं मुख' मित्यत्र तु तयोर्भिन्नपदार्थतया चन्द्रसम्बन्धस्य सादृश्यस्यैव संसर्गतया भानमिति हृदयम् ।" इति ।

परे[1]त्वाचार्यास्तदेतन्न सहन्ते, यत एतस्याः कल्पनाया अतीव क्लिष्टरूपतया कल्पनेयं शिरोवेष्टनप्राणायामसोदरतामवलम्बत इति सहृदयतल्लजानां हृदयेभ्यो न रोचत इति । ते त्वेवं वर्णयन्ति—

"नन्वेवं सति बोधवैलक्षण्या 'चन्द्रसदृशं मुख' मित्युपमातो 'मुखं चन्द्र' इति रूपकस्य कथं भेदः । न च सदृशविशेषणचन्द्रसम्बन्धिसम्बन्धाभ्यामिति—मूलग्रन्थः । अत्र च चन्द्रसम्बन्धिसम्बन्धाभ्यामित्यनन्तरं बोधवैलक्षण्याद्भेद इत्यध्याहारेणान्वयः । अस्यार्थः— सदृशविशेषणसम्बन्धिसम्बन्धाभ्यामिति सदृशे = सदृशपदार्थैकदेशे सादृश्ये विशेषणीभूतौ यौ चन्द्रसम्बन्धिसम्बन्धौ ताभ्यां बोधवैलक्षण्यमिति । 'चन्द्रसदृश' मित्युपमावाक्यात् 'चन्द्रनिरूपिताभिन्नसादृश्यवदभिन्नं मुख' मिति बोधो जायते, चन्द्रस-दृशमिति तत्पुरुषसमासे पूर्वस्थचन्द्रपदस्य चन्द्रसम्बन्धिनि लाक्षणिकत्वात्तस्य चाभेदेन सादृश्येऽन्वयात् । अत्र च चन्द्रसम्बन्धी सदृशपदार्थैकदेशो विशेषणम् । 'मुखं चन्द्र' इति रूपकवाक्यात् 'चन्द्रनिरूपितसादृश्यवदभिन्नं मुख' मिति बोधो भवति । तत्र सादृश्यांशे चन्द्रनिरूपितत्वं चन्द्रसम्बन्धो विशेषणतया भासते । पदार्थैकदेशान्वयश्च व्युत्पत्ति-वैचित्र्येण तत्र तत्र तान्त्रिकैरङ्गीकृत एव । नामार्थयोरभेदान्वयनियमस्यापि न विरोधः । ग्रन्थकृतापि बोधविचारप्रकरणे—'अरविन्दसुन्दर' मित्यादि समासस्थले अभेदेनैकदेशेऽन्वयः स्वीकृतः । पूर्वपदस्य लाक्षणिकत्वं च स्वीकृतम् ॥

नामार्थयोर्भेदान्वयमङ्गीकृत्य नचेत्यादिशंकेति तु न युक्तम्, तथा सति रूपकस्थले चन्द्रपदस्य चन्द्रसादृश्ये लक्षणाशंकायाः पूर्वमुक्ताया अनिवारणात्, रूपके चन्द्रसादृश्यं प्रत्येव विशेषणत्वात् सदृशविशेषणेत्यादिवाक्यस्य वैरूप्यापत्तेः, बोधस्थलीयग्रन्थविरोधाच्च ।

एवं स्थिते अन्यथाव्याख्यानतदनुरोधिप्रयासादिकं विफलमेवेति प्रतिभाति । अत्र व्याख्यानं लेखकप्रमादादिदोषदुष्टमेव । तथाहि—

1. श्रीमन्मुम्बापुरीश्रीमद्विश्वेश्वरसंस्कृतमहाकलाशालायां न्यायवेदान्तसाहित्याद्यध्यापनाचार्या अस्मदाचार्यचरणाः श्रीमद्गुरुजी (निदर्शनानन्दाभिख्याः) कृष्णमाचार्याः ।

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सम्बन्धिसम्बन्धाभ्यामिति प्रतीकमुपादाय सदृशे विशेषणीभूतो यश्चन्द्रः तत्सम्बन्धं तदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यर्थ इति व्याख्यानम्। अत्रासम्बन्धो न सम्बन्धिपदार्थः। कथंचित्तदर्थत्वाभ्युपगमेऽपि प्रथमोपात्तसम्बन्धिपदस्य चरमासम्बन्धपदेन व्याख्यानमप्यनुचितमेव। तदनन्तरोपपादकग्रन्थेऽपि चन्द्रसदृशयोरेकपदार्थत्वकीर्तनं भिन्न-पदार्थत्वकीर्तनमिव तत्संसर्गस्य संसर्गविधया भानप्रयोजकं न भवति। प्रत्युत विरुद्धमेव। "शाब्दबोधे चैकपदार्थे अपरपदार्थस्य संसर्गः संसर्गविधया भासत" इति भिन्नवृत्त्या-श्रययोरेव संसर्गस्य संसर्गविधया भाननियमात्। 'चन्द्रसदृशं मुख' मित्यत्र तु तयोर्भिन्न-पदार्थत्वेन संसर्गस्य तत्वेन भानमावश्यकमेवेति भाव इति ग्रन्थे तु शब्दादियोगवैरूप्ये च। तेन ग्रन्थेन लाक्षणिकस्थले चन्द्रसम्बन्धस्य संसर्गतया भानं नास्ति। 'चन्द्रसदृश' मित्यत्र तु सम्बन्धस्य संसर्गविधया भानमस्तीत्येव बोधवैलक्षण्यमिति ग्रन्थकर्तुराशयो विज्ञायते। तस्मात्सर्वात्मना यथाश्रुतव्याख्यानग्रन्थसमीकरणं महता प्रयासेनापि दुश्शकमेवेति प्रतिभाति। किंच चन्द्रसदृशमित्यत्र सादृश्यस्य चन्द्रसदृशत्वमभिप्रयतां चन्द्रासम्बन्धमपि न सूपपादम्।" इति।

आचार्यपादैरुन्मीलितायां सरणौ शास्त्रिचरणानां व्याख्यन इव न केवलं नास्ति क्लिष्टकल्पना, नापि यथामूलानुरोधिता, नापि च सहृदयहृदयानन्दसंदायिता, किंतु मृदुमधुरया चातिसरलया फक्किकया मन्दप्रज्ञानां विद्यार्थिनामपि हृदयसीमानमधितिष्ठति द्युतिविमल आनन्दैकतानः प्रतिबोध इति यथावस्थितकथनमेवैतत्।

एवं वर्णने साधु यद्यपि मूलमुन्मीलितं भवतीत्यत्र नास्ति सन्देहः। तथापि पदवाक्यप्रमाणपारावारपारीणेन सहृदयधुरीणेन श्री—नागेशभट्टेन कथमत्र तत्वतो व्याख्यायि। स तात्विकपाठः कीदृशः। अद्य चाचार्यपादैः प्रदर्शिताभिरनुपपत्तिभिर्यथावस्थितपाठस्तु प्रमादग्रस्त इति स्फुटं विज्ञायते। अयं प्रमादः किं लेखकगतः? लेखकायातः प्रमादो यद्यपि द्वित्रेषु वर्णेषु सम्भावयितुं युज्यते। एवं विपुलेऽस्मिन् प्रघट्टके किमु युज्यते? का वा गतिरत्र। विमर्शकाग्रेसरैः पण्डितप्रवरैः श्रीदुर्गाप्रसादशास्त्रिप्रभृतिभिरपि पाठ एवमेव मुद्रापितः। किं करणीयम्? अवश्यं यत्नः करणीयः समीचीनपाठसम्पादन इति ध्यायं ध्यायं मया समयोऽतिवाहितः। कदाचिन्मम मनसि हठादेवमस्फुरत्। तदित्थम्—

सदृशविशेषणचन्द्रसम्बन्धिसम्बन्धाभ्यामिति प्रतीकमुपादाय न युज्यते सदृशे विशेषणीभूतो यश्चन्द्रस्तत्सम्बन्धतदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यर्थ इति व्याख्यानम्। अतो व्याख्यानशैलीपरिशीलने श्री—नागेशभट्टेनादृतो मूलपाठः— सदृशविशेषण सम्बन्धासम्बन्धाभ्यामिति कदाचिद्भवति वेति।

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अनन्तरं सम्यक् परिशीलने सति तथा यदि मूलपाठो भवेत्तदा सर्वमपि भद्रं भवेदिति समन्वयोऽन्वभावि । तथाहि—इदं परमत्र रूपकोपमानयोर्बोधे वैलक्षण्यम्—'मुखं चन्द्र' इति रूपके सदृशलक्षणया 'चन्द्र' इत्येकेनैव पदेन चन्द्रतत्सदृशयोर्बोधनात् द्वयोरनयोः सम्बन्धः संसर्गतया न भासते [भिन्नपदोपस्थाप्ययोरेवार्थयोः सम्बन्धः संसर्गतया स्वीक्रियत इति नियमात्] । 'चन्द्रसदृशं मुख' मित्युपमायां तु चन्द्र—तत्सदृशयो-र्भिन्नपदार्थत्वात्तयोः सम्बन्धस्य संसर्गतयैव भानमिति । एतदुक्तं भवति—सदृशे विशेषणी-भूतो यश्चन्द्रः तस्य सादृश्यान्वये यः संसर्गः—निरूपितत्वरूपः, तस्य भानमुपमायां, चन्द्र-सदृशयोर्भिन्नपदार्थत्वात् । रूपके तु 'चन्द्र' इति पदेन लक्षणया चन्द्रसदृशरूपाथस्यो-पस्थाप्यमानत्वात् चन्द्रस्य सादृश्यान्वये निरूपितत्वरूपसम्बन्धः संसर्गतया न भासते चन्द्र-सदृशयोरेकपदार्थत्वात् बोधे वैलक्षण्यं जागर्त्येवेति । एवं मूले सम्भवति मूलव्याख्यानयो-र्नास्ति विरोधः । न तरामन्यतरस्यासामञ्जस्यप्रसक्तिः । न तमां च क्लिष्टकल्पनादिप्रसक्तिरिति । परं तु मूलव्याख्यानयोः पाठेनैवं भवितव्यम् ।

मूलं—न च सदृशविशेषणचन्द्रसम्बन्धासम्बन्धाभ्यामिति ।

व्याख्यानम्—सदृशविशेषणचन्द्रसम्बन्धासम्बन्धाभ्यामिति सदृशे विशषणीभूतो यश्चन्द्रः, तत्सम्बन्धस्य संसर्गतया भानाभानाभ्यामित्यर्थः । बोधवैलक्षण्यमिति शेषः । 'मुखं चन्द्र' इत्यत्र चन्द्रपदस्य तत्सदृशे लाक्षणिकत्वेन तस्यैकपदार्थत्वात्संसर्गस्यापि लक्ष्यघटकतया चन्द्र-सदृशयोः सम्बन्धस्य संसर्गविधया ह्यभानम् । 'चन्द्रसदृश'मित्यत्र तु तयोर्भिन्नपदार्थत्वेन संसर्गस्य तत्वेन भानमावश्यकमेवेति भाव इति ।

एवं पाठो यद्यभविष्यत् तदा सहृदयानाममन्दो हृदयानन्दः, विमर्शकानां भागधेयपरि पाकश्चाभविष्यताम् ।

एवमनुचिन्त्यमानायां भागधेयपरम्परायां भगवतः श्रीनिकेतनस्यानुग्रहेण निणय-सागरमुद्रणालये पञ्चमसंस्करणतया स्वकीयसरलाव्याख्यानेन सह जयपुरमहाराज संस्कृत-कलाशाला—साहित्यमहाध्यापक—साहित्याचार्य—मञ्जुनाथोपाह्व—कविशिरोमणि—भट्ट श्रीमथुरानाथ शास्त्रिणा सहृदयलोकायोपहारीकृतं रसगङ्गाधरपुस्तकं किंचिन्मम चक्षुर्गोचरीभूतम् ।

समनन्तरमेव कयापि महत्या प्रत्याशया संपरिष्वक्तेन मया पुस्तकं तदादाय यावच्छीघ्रं पत्रपरिवर्तने कृते क्षुधार्तेनान्नराशिरिव दरिद्रेण धनराशिरिव च व्यलोक्ययं प्रघट्टः । तदा कियान्वा त्वतिमहानानन्दोऽन्वभावीति भावुका एव प्रमाणम् । बहोः कालान्महताभिनिवेशेन मुहुर्मुहुराशास्यते स्म या संघटना, सैवेदानीं परिपूर्णसर्वावयवा साक्षात्समालोकिता । श्रीमता भट्टश्रीमथुरानाथशास्त्रिणा मूलव्याख्यानयोः पाठ एवमेव संस्थापितो व्याख्यातश्च मृदुमधुरया

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सरल्या गिरा[1]। तदिदं सहृदयलोकः स्वयमेव साक्षात्करोतु नाम। परं त्वेवं पाठपरिवर्तने किं वा प्रमाणम्? यस्मिन् कस्मिन्नपि वा तालश्रीकोशे पाठ एवं विलोक्यते वा? आहोस्वित् स्वतन्त्रतयैवौचित्यमनुसृत्य पाठः परिवर्तितो वा? इति त एव शास्त्रिमहाशयाः प्रष्टव्याः।

सूक्ष्मेक्षिकया महत्या पाठविशोधनादिकं विधाय महान्तं परिश्रममनुभूय समीचीनं संस्करणमुपहृतवतां श्रीमतां शास्त्रिमहाशयानां धन्यवादानर्पयामि, यैरतर्किततया मामकीनोऽयमभिप्रायः सफलीकृतः, सरलाया चान्वर्थया तर्ककर्कशा पुनरत्युद्धता च श्री—जगन्नाथ फणितिर्विवव्रे।

परं त्विदमत्र निवेद्यते, अत्रापि सस्करणे परित्यक्तं किंचित्परिशोधनमिति। तदिदम्। व्याख्याने सदृशविशेषणचन्द्रसम्बन्धासम्बन्धाभ्यामिति प्रतीकमुपादाय सदृशे विशेषणीभूतो यश्चन्द्रः, तत्सम्बन्धतदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामिति वर्तते। अत्र तत्सम्बन्धतदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यत्र तत्सम्बन्धस्य संसर्गतया भानाभानाभ्यामिति परिवर्तने सुशोभनं भवतीति सर्वं समञ्जसमिति।

अधिकं सहृदयवशो वितरामः।

1. निर्णयसागर मुद्रणालय पञ्चमसंस्करणे· १८६, १८७· पुटयोः

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"श्रीगीतामहिमा"

(कं· वि. नीलमेघाचार्यः, व्याकरणप्रधानाध्यापकः, श्रीवेङ्कटेशसंस्कृतकलाशाला. तिरुपति)

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

॥ भगवतो जगद्गुरुत्वम् ॥

अस्मिन् श्लोके भगवदवतारलीलाचरितक्रमानुरोधी विशेषणक्रमः । अत्रान्ते श्रीकृष्णो जगद्गुरुरिति विशेष्यते । तर्हि स उपदेशः कुत्र, येन भगवान् जगद्गुरुः पप्रथे । स उपदेशो ननु भगवद्गीतायामेव निहितोऽस्ति, या भगवता व्यासेन संकलिता मध्येमहाभारतं नायकरत्नायते ।

॥ गीताया अतिशयः ॥

अथ गीतायाः कोऽतिशयः? यतः सर्वातिशायि प्राथमिकं जगद्गुरुत्वं भगवताऽलम्भि । अयं विशेषो यत् (१) गीताऽस्मान् जननमरणचक्रादवरोप्यामरपदे प्रतिष्ठापयति । (२) गीता विवेकोत्साहौ वर्धयन्ती साधकं सत्कर्मणि प्रवर्तयति, आलस्याविवेकदुष्कर्मप्रवृत्तीः समूलकाषं कषति । (३) गीता सर्वेषु भूतेषु एकस्य परमात्मनो दर्शनं कारयन्ती सर्वत्र प्रीतिमाबन्धयति । जुगुप्साद्वेषवैराणि निबर्हयति । (४) गीताऽस्माकं जीवनं संयमशीलं सन्तोषमयमनाघ्राताहङ्कारमस्पृष्टममकारं कर्तव्यनिष्ठं पवित्रं पुण्यमयं सौम्यं शान्तिरसाप्लुतं परमात्मपरायणं चापादयति । अजितेन्द्रियतामहाशाहङ्कारममकारान् मालिन्यपापतापाशान्तीर्द्विवर्गप्रवणतां चापुनरुन्मेषं निर्दहति । (५) गीताऽप्रतिमं ज्ञानज्योतिः साधकहृदये प्रज्वाल्य सर्वत्र निर्मलमखण्डमेकरसं प्रकाशं विस्तृणीते कृत्स्नमज्ञानान्धतमसमसन्निवृत्त्यै विनाशयति । (६) गीता बाह्यव्यवहारे यथार्हमुच्चनीचभावमनुमन्यमानापि आन्तरमुच्चनीचभावं सर्वथा सवासनं लुम्पति । उक्तानुक्तातिशयोपबृंहितमहिमतयैवेयं बहुधा वर्ण्यते विचक्षणैः ॥ तथाहि—

॥ गीतावर्णनम् ॥

(1) गीताऽस्युत्तममभयशास्त्रं यत इयं नश्वरं नरवर्ष्म वसनसंनिभं जननमरणे प्राक्तनवस्त्रहाननव्यवासोधारणसदृक्षे उपदिशन्ती तन्निवासिनमात्मानं चाशस्त्रच्छेद्यमनग्निदाह्यमजलक्लेद्यमवायुशोष्यमविनाशिनं बोधयन्ती मृत्युभयं व्यपोहति ॥

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(2) गीता विष्वक्प्रणदन्ती पारमेश्वरी महाभेरी, यत इयं फलाभिसन्धिकर्तृत्वभावनाहानेन जयाजयलाभालाभसुखदुःखादिद्वन्द्वेषु साम्यभावनयाऽनुष्ठितैः स्वस्वप्रकृतिसिद्धगुणानुगुणैर्विहितकर्मभिर्भगवदर्चनमेव सर्वस्यापवर्गनिदानमित्याम्रेडयन्ती मनुष्यमात्रस्य मोक्षाधिकारमुद्घोषयति ॥

(3) गीता दिव्यामृतवृष्टिः, यतः,

हृत्खे रूढमनाविलं रसपदं हासप्रकाशोज्ज्वलं
कारुण्यादिगुणौघशैत्यशरणं शान्त्यान्वितं छायया ।
अज्ञानार्कजतापघर्मशमनं सच्चातकैरर्थितं
ब्रह्मानन्दसुवर्षणोन्मुखमहं श्रीकृष्णमेघं भजे ॥

इति वर्णितात् श्रीकृष्णमेघाद्विनिःसृता लोकस्य तापत्रयं शमयन्ती व्यवहारपरमार्थमार्गौ शीतलयति । साधकहृदयक्षेत्रे गुरुकृषीवलोप्तं ज्ञानबीजं हर्षयति ॥

(4) गीता दिव्यः सारथिः, यत इयमितरेतरविप्रतीपगती व्यवहारपरमार्थरथ्यौ मोक्षाध्वनि दुस्तरनिम्नोन्नतप्रदेशेष्वपि समं नयन्ती जीवनरथं गन्तव्यमनामयं पदं सुखेन प्रापयति ।

(5) गीताऽनाघ्रातप्रमादमनुत्तमं दिग्दर्शकं यन्त्रम्, यत इयं द्विवर्गदिशमपवर्गदिशञ्च विविच्य दर्शयन्ती सर्वस्यापवर्गप्रापके धर्माध्वनि प्रवृत्तिमुत्तम्भयति ।

(6) गीता सर्वस्य समक्षवर्ती स्वच्छदर्पणः, यत इयं श्रद्धाहारयज्ञतपोदानत्यागज्ञानकर्मकर्तृबुद्धिधृतिसुखेषु सात्त्विकराजसतामसविभागमुपदर्शयन्ती स्वस्वरूपं यथावद्विविदुषोः सर्वस्यापि संमुखीनस्य स्वरूपं सम्यक् प्रदर्शयति सात्त्विकं राजसं तामसं वेति ॥

(7) गीता सुदृढा तरणिः, यत इयं श्रीकृष्णकर्णधाराधिष्ठिता सती संसारसागरसांयात्रिकं नरं विक्षुब्धप्रचण्डद्वन्द्वतरङ्गाघातेभ्यः पुत्रमित्रकलत्रादिगोचरमोहावर्तेभ्यः कामक्रोधलोभाहङ्कारममकारादिचित्तविकारमहाग्राहेभ्यो नानाविधदुःसहक्लेशतिमिङ्गिलततिभ्योऽशनायापिपासादिमहोर्मिभ्यो नित्यनिरन्तरदुर्वासनाशैवालपटलात् तापत्रयनिबिडबडवानलज्वालामालातश्च परित्राय संसाराध्वनः पारभूतं परं ब्रह्माधिगमयति । तथाचोपश्लोक्यते

" संसारसागरं घोरं तर्तुमिच्छति यो जनः ।
गीतानावं समारुह्य पारं याति सुखेन सः ॥ इति ॥

(8) गीता लोकोत्तरा विद्युत्, यत इयं विशालनिगमगिरिशिखरविहारिश्रीकृष्णमेघोद्भूता दिव्यज्ञानस्तनितसंवलितबुद्धियोगविद्योतेन विषयतल्पे मोहनिद्रानिमग्नं लोकं प्रबोधयति । कुदृष्टीनां तेजांसि प्रतिहन्ति च ।

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(9) गीता दिव्यवैमानिकी, यत इयं सद्युक्तिशस्त्रकर्तितात्कुदृष्टिविस्तारितभ्रमजाला-दुन्मोच्य सत्पक्षिणो निरुपमाने मोक्षधर्मविमाने समारोप्य विष्णुपदे विहारयति ॥

(10) गीता दयामयी ब्रह्मविद्याधिदेवता, यत इयमापातरमणीयानि विषयविषवृक्षवनानि प्रति जीवानाकर्षन्तीं दुर्वासनावेतालीं निहत्य मोक्षराजधानीसाधनद्वारोद्घाटिकां योगकुञ्चिकां जिज्ञासुहस्तयोरर्पयति ।

(11) गीता पुष्करिणी, यत इयं वेदक्ष्माभृदुपनिषच्छिखरनिःसृतसिद्धान्तनिर्झरसंभृता भारतप्रत्यन्तभूवर्तिनी ज्ञानजलेऽवगाहमानानां तापं धुनोति, मलं धुनाति, मनो धिनोति च ।

(12) गीता विविधवेदतरुशाखाग्रसञ्चितसिद्धान्तसुमनसां गुच्छः, यदीयं योगसौरभ्य-माघ्राणमात्रेण भवरोगं समुन्मूलयति ॥

(13) गीता तीर्थराजः प्रयागः, यत्र कर्मज्ञानभक्तित्रिवेणीसंगमे कृतावगाहा अमृता भवन्ति ।

(14) गीता रत्नाकरः, यत्र सभक्तिश्रद्धैकाग्रीप्राणसंयमेन युक्ता असकृन्निमज्जन्तो विद्वद्धीवरा बहूनि तात्पर्यरत्नान्युपलभन्ते, अन्ते हरिमरकतमप्यासादयन्ति ॥

(15) गीता स्वर्णकारः, यत इयं भवावकरे पतितं वासनारेणुगुण्ठितं जीवरत्नं निर्मलोपदेशजलक्षालनेन साधनशाणघर्षणेन च निर्मलं तेजस्वि चापाद्य भक्तिसूत्रे हरिमरकतेन सह संयोजयति ।

(16) गीता औपनिषदी दिव्याप्सराः, यत इयं प्रपदनतरणितीर्णमायापयोधिं श्रद्धाधनं साधकं ब्रह्मालंकारकल्पैराकल्पभूतैः कर्मज्ञानभक्तिशिल्पैर्देवार्हत्वाय परिष्कृत्य संभावयति ।

(17) गीता हैयङ्गवीनसुधा, यत इयं श्रीमुकुन्दमतिमन्दरमथिताच्छब्दब्रह्मकलशाम्बु-धेराविर्भूता भाष्याग्निद्रुतभावरसा सर्वतो विवेकसौगन्ध्यं विकिरति ।

(18) गीता श्रीवासुदेववदनगगनसमुदितः सहस्रांशुः, यत इयं त्रिलोक्यामज्ञानान्धतमसं विनाशयन्ती सर्वशास्त्रार्थवस्तूनि विद्योतयति ।

(19) गीता उपनिषत्सुरभिभ्योऽद्भुतगोपालेन क्षारितं तच्छन्दानुवर्तिना श्रीव्याससुहृदा महाभारतपात्रे संभृतममृतमयं दिव्यं दुग्धं, यत्पायिनः समुपशान्तरजस्तमःपित्तवेगाः चिदचिदी-श्वरशङ्खेषु नान्यथाधियं भजन्ते ।

(20) गीता वेदवृक्षशाखाग्रनिबद्धोपनिषन्मधुकोशात् बृहदारण्यकसंस्तुतेन श्रीकृष्णनागरिकेण संभृतं दिव्यमधु, "यत्पायिनो न मुह्यन्ति मुह्यन्ति यदपायिनः"। तथा च गीयते

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एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ।
यत् त्वयोक्तं वचस्तेन मोहोऽयं विगता मम ।
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ॥ इति.

(21) गीता भागीरथी, यत इयं विश्वरूपधराद्भगवतः प्रादुर्भूय स्वस्मिन् कृतावगाहानां मलं निर्हरन्ती तापं प्रशमयन्ती स्वर्गनिश्रेणिकायते । वस्तुतो गीता भागीरथीमप्यतिशेते, सा नीचाङ्गात् भगवतश्चरणादाविर्भूता, इयं तु "ऊर्ध्वं नाभेर्मेध्यतरः" इति न्यायेन परमपवित्रा-दुत्तमाङ्गान्मुखादाविर्भूता । सा भजमानानूर्मिभिराप्लाव्य निमज्जयति, इयं तु संसारसागर-मग्नान्भक्तान् षड्विधोर्मिविनाशनपुरस्सरमुद्धरति । सा त्रिपथगा, इयं तु शतपथगा । सा सर्वज्ञसुग्रहा, इयं तु सर्वज्ञेनापि दुर्ग्रहा । सा वक्रगतिः, इयं तु सरलगतिः । सा भीष्मजननी, इयं सज्जननी । सा यज्ञविध्वंसिनी, इयं तु यज्ञपक्षपातिनी । सा महर्षिकर्णमलायिता, इयं तु महर्षिकर्णभूषणायिता । सा अपार्थस्य कस्यचित्कठोरतपस्यातः प्रसेदुषी प्रादुरासीत, इयं तु पार्थस्य प्रार्थनामात्रेण प्रसेदुषी प्रादुरासीत् । सा महता तात्पर्येण बहुमुखैः सतृष्णसज्जनतिरस्कृतं स्वर्णस्थलीपरिवृतं बह्वूर्मिकं रत्नाकरं सन्तमपि अनाघ्रातवितरंगित्वं जडनिधिं दुर्भगं प्रविश्य विश्राम्यति, इयं तु महता तात्पर्येण बहुमुखैः सतृष्णसज्जनसेवितं रमालिङ्गितवक्षसं वितरंगिशिखामणिमानन्दामृतरसनिधिं भगवन्तं प्रविश्य विश्राम्यति । तथा च संग्रहः—

स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।
नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥ इति ।

सा स्वदेशात्परदेशाद्दिग्भ्यो विदिग्भ्यश्चात्मानमासीदतामेव कल्याणमातनोति । इयं तु नानारूपाणि बिभ्राणा स्वदेशे परदेशेषु दिक्षु विदिक्षु चानाहूतैव तत्तत्सविधमुपसृत्य तेषां सर्वेषां बहुमुखं कल्याणमातनोति । सा यत्किञ्चित्पूर्वाघविनाशनक्षममदृष्टमपूर्वं जनयति, इयं तु कृत्स्नाघविनाशनक्षममुत्तराघाश्लेषकरं दृष्टं ज्ञानं जनयति । किञ्च सा स्वस्मिन्नवगाहमानानां स्वयंतरणशक्तिमेव साधयति न तु परतारणशक्तिमपि, इयं तु स्वस्मिन्नवगाहमाननां स्वपर-तारणशक्तिं साधयति ।

(22) गीता सर्वभूतसुहृदः पार्थसारथेः कशा, यत इयम्—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २.२ ॥

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क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २.६ ॥

अथ चेत्त्वमहङ्कारान्न श्रोप्यसि विनङ्क्ष्यसि । १८. ५८ ।
तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४,४२ ॥

इति साग्रहं सावेगं च प्रहरन्ती मोहनिद्राविष्टान् नः प्रवोधयति ॥

(23) गीता निरन्तरं प्रतिध्वनन् भगवदाध्मातः पाञ्चजन्यः, यत इयं

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ।
तथापि त्वं महावाहो नैवं शोचितुमर्हसि ।
............धीरस्तत्र न मुह्यति ।
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ॥

इत्यसकृत्प्रध्वनन्ती शोकमोहौ निषूदयति उत्साहविवेकावुपोद्बलयति ।

(24) गीता भगवतश्चक्रराजः, यत इयम्—

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

इति सर्वानर्थप्रभवमासुरप्रकृतिं शिक्षयन्ती,

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

इति दैवप्रकृतेः संसारसंग्रामे विजयमुपपादयति ।

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(25) गीता प्रफुल्लपद्मसुभगामुपदेशमुद्रामावहन् भगवतः श्रीहस्तः, यत इयम्

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ।
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥

इति जिज्ञासोः साधकस्य हितार्थं कर्मज्ञानभक्त्युपदेशोऽप्रकम्प्यं तात्पर्यमाविष्करोति ।

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(26) गीता भगवतोऽभयहस्तः, यत इयम्,

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।
इति सप्रेम सान्त्वयन्ती सादरमभयवरं वितरति ॥

(27) गीता सुदीर्घोच्छ्रितो भगवतो ध्वजः, यत इयं भगवत्सान्निध्यं व्यञ्जयन्ती

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
इति मानवसामान्यं श्रेयोलम्भनार्थमाकारयति ॥

(28) गीता प्रार्थितार्थपरिदानदीक्षितस्य चतुर्भुजस्य भगवतो दिव्यालयः, यत आगमशास्त्रपारदृश्वना श्रीवेदव्यासशिल्पिराजेन वेदरत्नपर्वते पारलौकिकार्थरत्नशिलाभरितायां समभुवि विविधधर्मार्थकामशिलाभिर्निर्मितस्य स्वर्गचुम्बिशिखरस्य महाभारतमहाप्राकारस्य मध्ये उपनिषच्छिखरभूमौ सत्तर्कशस्त्रसंपरिष्कृताभिर्ब्रह्मज्ञानमहारत्नशिलाभिर्निर्वृत्तिधर्मागमशास्त्ररीति-मनुरुध्य सर्वशास्त्रार्थसंभृताष्टादशाध्यायीकक्ष्याविभागपूर्वं महता तात्पर्येण मानवसामान्यसेव्य-तया निर्मितायामस्यां तात्पर्यगर्भगृहे नित्यप्रतिष्ठितसन्निहितो भगवान् पारायणच्छलेनालय प्रदक्षिणीकुर्वतः श्रवणमिषेण प्रणमतो मननप्रवचनव्याजेनादसीयं शिल्पवैचित्र्यं सभक्तिश्रद्धमनुभूय प्रकाशयतोऽर्थचर्चान्तरङ्गाङ्गणेषु प्रविश्य निदिध्यासनचक्षुषाऽऽत्मानं साक्षाच्चिकीर्षोश्च सर्वान् मनोरथान् पूरयति । तथा च गीयते

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥

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न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥
अध्येष्यते य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

श्रद्धावाननसूयुश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभान् लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ इति ॥

(29) गीता भगवतो हृदयम्, यतो भगवता "गीता मे हृदयं पार्थ" इति निगद्यते । युक्तं चैतत्, यतो भगवद्धृदय इवास्यामपि सर्वाणि शास्त्राणि सर्वेऽर्थाश्च समावेशं लभन्ते ।

(30) किं बहुना, गीता साक्षाद्भगवानेव, यत इयं बहुमुखं भगवत्साधर्म्यमनुते । तथाहि — यथा भगवान् विश्वरूपः, तथा गीतापि विश्वरूपा, यथा विश्वरूपो भगवान् सर्वार्थगर्भत्वात्सर्वाश्चर्यमयः तथेयमपि सर्वार्थगर्भतया सर्वाश्चर्यमयी । किञ्च यथा भगवान् सर्वदेवमयः, तथेयमपि सर्वशास्त्रमयी, यथा "अङ्गान्यन्या देवताः" इति श्रुतेः सर्वा देवता भगवतोऽङ्गानि, तथा सर्वाणि शास्त्राणि गीताया अङ्गानि । किंच यथा "न तत्सभश्चाभ्यधिकश्च दृश्यते," अग्निरवमो देवानां विष्णुः परमः," "न तस्य प्रतिमास्ति तस्य नाम महद्यशः" इति श्रुतेर्भगवान् देवेषु परमो निरस्तसमाभ्यधिकसंभावनश्च, तथेयं गीतापि "अथ परा यया तदक्षरमधिगम्यते" "अध्यात्मविद्या विद्याना" मित्युक्तरीत्या शास्त्रेषु परमा निरस्तसमाभ्यधिकसंभावना च । अत एवोक्तमभियुक्तैः ।

यस्मिन् प्रसादसुमुखे कवयोऽपि ते ते
शास्त्राण्यशासुरिह तन्महिमाश्रयाणि ।
कृष्णेन तेन यदिह स्वयमेव गीतं
शास्त्रस्य तस्य सदृशं किमिहास्ति शास्त्रम्" ॥ इति

यथा स भगवानज्ञैरतपस्कैः संशयात्मभिरभक्तैश्च दुर्निरीक्ष्यः, तथेयमपि, यथा स भगवान् योगमायासमावृतो न सर्वस्य प्रकाशः, तथेयमपि सुदुर्ग्रहकर्मज्ञानभक्तियोगादिमाया (आश्चर्यज्ञान) समावृता न सर्वस्य प्रकाशः, यथा विश्वरूपे भगवति परस्परविरुद्धतया लोके प्रतीतानामप्यर्थानामविरोधेन समावेशात्प्रादुर्भूतं शोभातिशयं यथावत्संपरीक्षितुमनुभवितुं चाक्षमा आसुरराक्षसप्रकृतयो भीतभीताः पलायन्ते, चैद्यदुर्योधनादिवत्तद्गर्हणे च विनाशमुपयान्ति, तथेह गीतायामपि—

१. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

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२. कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

३. न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

४. मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि ॥

५. सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ।

६. श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः ।
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

७. सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

८. यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।

इति प्रतिपाद्यमानानर्थानापातत एतद्विरुद्धतया प्रतीयमानान्

१. तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

२. ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ।

३. अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

४. न चाहं तेष्ववस्थितः
न च मत्स्थानि भूतानि ।

५. कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।

६. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

७. तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

८. तस्मात् त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

इत्येतानर्थांश्च पारस्परिकमापातप्रतीतिसिद्धं विरोधं प्रतिसमाधाय वज्रलेपघटितन्यायेन

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परस्परसुश्लिष्टतया सम्यक् संपरीक्ष्यानुभवितुमक्षमा आसुरराक्षसधियो विरुद्धार्थनिकुरुम्ब-करम्बिताऽवकरधानी इयं गीतेति विनिन्दन्तो विनाशमृच्छन्ति ।

किञ्च, यथा स भगवान् "भगवानेव सर्वस्य प्रभवः, भगवत एव सर्वं प्रवर्तते" इति मत्वा भगवन्तं भजमानानां भावसमन्वितानां भगवद्गतचित्तानां भगवद्गतप्राणानां भगवन्तं परस्परं बोधयतां कथयतां तुष्यतां रममाणानामनुकम्पार्थं भास्वता ज्ञानदीपेनात्मभावस्थोऽज्ञानजं तमो नाशयति, तेषां सततयुक्तानां प्रीतिपूर्वकं भजतां प्रीतिपूर्वं तं बुद्धियोगं ददाति येन ते तमुपयान्ति, वेदयज्ञाध्ययनदानतपःक्रियाभिर्द्रष्टुमशक्योऽपि स भगवाननन्यभक्तेभ्यः स्वं विश्वरूपं कार्त्स्न्येन विवृणोति, तथेयं गीतापि "गीतैव सर्वस्य शास्त्रकलापस्य प्रभवः, गीतातः सर्वं प्रवर्तते" इति मत्वा सर्वभावेन गीतां भजमानानां गीतागतचित्तानां गीतागतप्राणानां गीता परस्परं बोधयतां कथयतां तुष्यतां रममाणानामात्मभावस्थिता भास्वता ज्ञानदीपेनाज्ञानजं तमो विनाशयति । सततयुक्तानां प्रीतिपूर्वकं भजतां तं बुद्धियोगं ददाति येन ते भगवद्भावमधिगच्छन्ति । कर्कशतरतर्कशास्त्रादिपाण्डित्यबलेन दुर्ग्रहस्वरूपस्वभावापीयं गीता अनन्यभक्तेभ्यः स्वं सर्वार्थगर्भं विश्वरूपं विवृणोति ।

किञ्च, यथा भगवानाश्रितच्छन्दानुगुणमवतिष्ठते, तत्तद्भावितनामरूपस्वभावानुगुणां भूमिकां परिगृह्य तत्तत्समक्षमुपतिष्ठते । अत एव गीयते "ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यह"मिति । श्रीभागवते—

"त्वद्भावयोगपरिभावितहृत्सरोज
ये सच्छ्रुतेक्षितपथा ननु नाथ पुंसाम् ।
यद्यद्धिया त उरुगाय विभावयन्ति
तत्तद्वपुः प्रणयसे तदनुग्रहाय ॥

इति भगवान् स्तूयते । कंसास्थानीं प्रविष्टो नवरसमयो भगवांश्चेत्थमनुवर्ण्यते—

"मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥ इति ।

अन्यत्राप्येवं वर्ण्यते—

मल्लैः शैलेन्द्रकल्पः शिशुरखिलजनैः पुष्पचापोऽङ्गनाभि-
र्गोपैस्तु प्राकृतात्मा दिवि कुलिशभृता विश्वकायोऽप्रमेयः ।

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क्रुद्धः कंसेन कालो भयचकितदृशा योगिभिर्ध्येयमूर्ति-
र्दृष्टो रङ्गावतारे हरिरमरजनानन्दकृत्पातु युष्मान् ॥ इति ।

किञ्च भगवान् सर्वभूतान्तरात्मतया सर्वेषां निरुपाधिकप्रेम्णो भाजनं भवति । अत एव बृहदारण्यके (१-४-८) "तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतमं यदयमात्मा" इति, "स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति" इत्याद्युपक्रम्य "न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति, आत्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः" (२-४-४-५, ४-५-३) इति च श्रूयते । श्रीभागवते दशमस्कन्धे स्वस्वजननीनिरतिशयप्रियविविधवत्सगोपदारकरूपधरभगवन्मायामोहितचतुर्मुखकृतभगवत्स्तुतिवृत्तवर्णनानन्तरं चतुर्दशेऽध्याये समुपनिबद्धेन—

"ब्रह्मन् परोद्भवे कृष्णे इयान्प्रेमा कथं भवेत् ।
योऽभूतपूर्वस्तोकेषु स्वोद्भवेष्वपि कथ्यताम् ॥"

इति परीक्षित्पृष्टस्य श्रीशुकस्य सत्तर्कसमुपबृंहितेन सर्वहृदयसंवादिना

"सर्वेषामेव भूतानां नृप स्वात्मैव वल्लभः ।
इतरेऽपत्यवित्ताद्यास्तद्वल्लभतयैव हि ॥

तद्राजेन्द्र यथा स्नेहः स्वस्वकात्मनि देहिनाम् ।
न तथा ममतालम्बिपुत्रवित्तगृहादिषु ॥

देहात्मवादिनां पुंसामपि राजन्यसत्तम ।
यथा देहः प्रियतमस्तथा न ह्यनु ये च तम् ॥

देहोऽपि ममताभाक् चेत् तर्ह्यसौ नात्मवत्प्रियः ।
यज्जीर्यत्यपि देहेऽस्मिञ्जीविताशा बलीयसी ॥

तस्मात्प्रियतमः स्वात्मा सर्वेषामपि देहिनाम् ।
तदर्थमेव सकलं जगदेतच्चराचरम् ॥

कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् ।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥

इत्यनेन प्रतिवचनेनायमर्थो दृढीक्रियते । अत एव श्रीनारायणीयेऽप्युच्यते—

"मज्जन्ति पितरस्तस्य नरके शाश्वतीः समाः ।
यो द्विष्याद्विबुधश्रेष्ठं देवं नारायणं हरिम् ॥

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कथं नाम भवेद्द्वेष्य आत्मा लोकस्य कस्यचित् ।
आत्मा हि पुरुषव्याघ्र ज्ञेयो विष्णुरिति श्रुतिः ॥ इति ।

किञ्च भगवत्प्रत्तविविधभूमिकाधारिभिरास्तिकैर्नास्तिकैश्च भगवान् अस्ति नास्तीति विधिविषयतया निषेधविषयतया वा निरन्तरं स्मरद्भिरनुवर्त्यते, तथा च गीयते "ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यह"मिति ॥

तथा "गीता मे परमं रूपम्" इति भगवदुक्तरीत्या वाङ्मयभगवन्मूर्तिभूता श्रीगीतापि तत्तदभिमतार्थप्रतिपादनप्रवणतत्तद्भूमिकापरिग्रहेण तत्तत्समक्षमुपतिष्ठते । तत्तदभिमतार्थान् तेभ्यस्तेभ्यः समर्पयन्ती तत्तच्छन्दानुगुणं चावतिष्ठते । अत एव हि निरवधिकनिरुपधिकगीताभक्तिपरीवाहायमाणतद्व्याख्यासु प्रवृत्ताः सर्वमान्या आचार्या गीतामद्वैतद्वैतद्वैताद्वैतशुद्धाद्वैतविशिष्टाद्वैतादिस्वाभिमतमतप्रतिपादनप्रवणां कर्मज्ञानभक्तिध्यानयोगादिस्वस्वसम्मतसाधनतत्परां च प्रतियन्ति । किंचेयं गीता सर्वप्रिया सर्वैरनुवर्त्यते, इयं हि दूरीकृतेषणात्रयैर्निःस्पृहैः सन्यासिभिरप्यात्मश्रेयःसाधनमार्गदर्शित्वेनोपास्यते । बाम्पिस्तोलप्रभृतिघातकयन्त्रधारिभिस्तस्करैरप्यामरणमुपास्यते । तथाव्याख्यानभाष्यटीकाटिप्पणीसमालोचनप्रणयनादिनात्मानं धन्यं कृतकृत्यं कृतार्थं च मन्वानैराचार्यैर्विद्वद्भिः पण्डितैर्लौकिकैश्चोपास्यते, वैदेशिकैरपि विश्वधर्मग्रन्थकोटिसमधिरोहणाधिकृतोऽद्वितीयो धर्मग्रन्थ इतिसबहुमानमाद्रियते, अन्यान्यधर्मग्रन्थानामिव राजकीयसाह्याभावेऽपि स्वयोग्यताबलेनैव परदेशीयानां हृदयसिंहासनान्यधितिष्ठन्तीयं गीतैव सर्वप्रियतामनक्षरमावेदयति । अतः सर्वाकर्षिकेयं श्रीकृष्णसाधर्म्यं सम्यगच्छतीत्यत्र न विन्दुमात्रोऽपि सन्देहः ।

तदेवं भगवत्सधर्मेयं गीता कयाचिद्विधया भगवन्तमप्यतिशेते इति प्रतीयते, अत्र

"गीताश्रयोऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
गीताज्ञानमुपाश्रित्य त्रीन् लोकान्पालयाम्यहम् ॥

इति वाराहे वदन् भगवानेव प्रमाणम् ।

गीता वेदबीजम्

एवं प्रमेयमूर्धन्यं भगवन्तमतिशयानेयं गीता प्रमाणमूर्धन्यं वेदादिशास्त्रमप्यतिशेते । अत एवेयं वेदानां बीजमिति निगद्यते । युक्तं चैतत्, वेदादिशास्त्राणि सृष्ट्यादावुत्स्वप्नायितन्यायेन निरभिसन्धिकाद्भगवतः प्रादुर्भूतानि, यत उपनिषत्सु निःश्वसितदृष्टान्तः श्रूयते, तथा च बृहदारण्यकश्रुतिः (२-४,४-५) "अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानी"ति । एवं निरभिसन्धिकभगवत्प्रवर्तितत्वादेव वेदानामपौरुषेयत्वं प्रथते । लोके तत्पुरुषीयनिरभिसन्धिकवचसस्तत्पुरुषीयसाभिसन्धिकवचस्संवादेनैवावधार्यते

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प्रामाण्यम्, वेदा भगवतो निरभिसन्धिकं वचः, गीता तु साभिसन्धिकं वचः, अतो गीता-संवादे सत्येव वेदानां प्रामाण्यं स्वध्यवसानमिति वेदोपजीव्यतया प्रामाण्ये गीता वेदानतिशेते इति सांप्रतमेव। किंच, गीता न केवलं प्रामाण्यविषय एव वेदानां बीजं भवति, किंतु स्वरूपेऽपि। तथाहि—लोके यस्य वस्तुनः स्वरूपमविनष्टमेवोपसंहृतविस्तारं सद् यत्रान्तर्भवति, तस्य तद्बीजमित्युच्यते, इह च कृत्स्नो नित्यो वेदः संकुचितस्वरूपः सन् गीतायामन्तर्भूतो दृश्यते। अतो गीता वेदबीजमित्युच्यते॥ अत एव सर्वशास्त्रमयी गीतेति गीयते।

"धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्"॥

इति महाभारतगोचरं वचोऽपि गीतां लक्ष्यीकृत्यैव प्रवृत्तमिति विज्ञायते, यतो गीतायामेवैतदनुगुणमुपदिश्यते—

"ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते"॥ इति।

अनितरच्छेदनीयसंशयच्छेदनदाक्ष्यं गीताचार्य एवार्जुनः सिद्धान्तयति "त्वदन्यः संशयस्यास्य च्छेत्ता नह्युपपद्यते" इति।

गीताया वेदातिशायि सौलभ्यमौदार्यञ्च

न केवलं वेदगर्भत्वात्प्रामाण्यप्रकर्षाच्च गीता वेदानतिशेते, किं त्वौदार्यसौलभ्याभ्यामपि। तथाहि—वेदाः सर्वार्थसमृद्धा इत्यविगीतम्, "भूतं भवद् भविष्यच्च सर्वं वेदात्प्रसिध्यति" इति हि स्मर्यते। परन्तु तत्सदृशाः कदर्या अपि लोके सुदुर्लभा एव, यतस्ते त्रैवर्णिकानामेव स्वश्रवणधारणादावधिकारमादिशन्ति। इतरेषामुत्तालसंसारसागरसमुत्तुङ्गक्लेशतरङ्गाघातविजृम्भितविषयवैराग्याणां मुमुक्षूणामन्येषाञ्चैहिकामुष्मिकश्रेयःकांक्षिणां बुभुक्षूणां स्त्रीशूद्रादीनां दशनवितरणमप्यनिच्छन्तः सन्ततमवकाश एव नास्तीति प्रकटयन्तोऽन्तर्हिता एवासते। महाभारतपारिजातस्तबकायमाना श्रीगीता तु

"स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा।
इति भारतमाख्यानं कृपया मुनिना कृतम्"॥

इति न्यायेन सर्वसौलभ्यं प्रकाशयन्ती विराजते। इयमर्थानुसन्धानरूपेण द्वारेण केषांचित् मनो विशति, श्रवणद्वारान्येषां श्रोत्रे अधिरोहति। जपद्वारा परेषां जिह्वासिंहासनमध्यास्ते, यया कयापि विधयात्मानं लालयन्तं यं कमपि ब्रह्मानन्दसाम्राज्येऽभिषिञ्चति। सर्वसुलभा सर्वश्रेयस्करी चेयं संसारचत्वरेष्वटाट्यमानानामगतिकानां मोक्षभोज्यदानार्थं राजाधिराजेन

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श्रीमता श्रीकृष्णदेवेन प्रतिष्ठापिता धर्मशालेव भाति। पतितानामनाथानां चाश्वासिका पालिका पोषिका च यदि काचिद्धर्ममाता भवेत्, सा ननु गीतैव। इयमर्जुनं निमित्तीकृत्य प्रवृत्तापि सर्वार्थं प्रवृत्तेत्येव प्रतीयते। यतो भगवान्

" अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः।
स्वे स्वे कर्मण्यभिरतः संसिद्धं लभते नरः॥

इत्यादिषु मनुष्यसामान्यतात्पर्येण सर्वसंग्राहकं नरशब्दं प्रयुङ्क्ते। असकृत्प्रथमपुरुषं च प्रयुङ्क्ते। अर्जुनमात्रैदम्पर्ये हि मध्यमपुरुषमेव प्रयुञ्जीत। अतः सर्वार्थं प्रवृत्तेति निर्णयः स्थाने। किं चायमर्थः

" सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्॥

इति गीतामाहात्म्यपरश्लोकेनापि ध्वन्यते। तथाहि—

अत्र सर्वा उपनिषदो गोत्वेन गोपालनन्दनः श्रीकृष्णो दोग्धृतया पार्थो वत्सतया गीतामृतं दुग्धतया सुधीर्भोक्तृतया रूपिताः। अतो ग्रहणधारणानुष्ठानौपयिकधीमतां सर्वेषामपि गीतामृतसेवनेऽधिकारोऽस्तीति फलति। किंच, लोके वत्स ऊधसि मुखं योजयति, गौः पयः स्रावयितुमारभते, वत्सः पृथक्कृत्य निबध्यते, दोग्धा पात्रे दोग्धि, भाग्यवन्तः पिबन्ति, वत्सः स्तनेभ्यो दुग्धनिष्कासनमात्रस्य निमित्तम्, न कृत्स्नं दुग्धं पातुमर्हति, अल्पमंशमेव पातुमधिक्रियते, अन्यत्सर्वमधिकं दुग्धं भाग्याधिकैरन्यैरेव पीयते, किंच, "वत्सः पयः पिबतु" इति धिया दोग्धा न दोग्धि, वत्सस्य पानार्थं दोहनं नापेक्ष्यते, स हि स्वयमेव मातरमुपसृत्य पयः पातुं प्रभवति, किंतु दोग्धा "अन्ये पयः पिबन्तु" इति धियैव दोग्धि। तद्वदिह श्रीकृष्णोऽपि नार्जुनलाभोद्देशेन कृत्स्नां गीतामुपदिदेश, किंतु तत्वबुभुत्सुसाधकोद्देशेनैव। वत्सत्वेन रूपितोऽर्जुनो हि भगवत्परिश्रममन्तरेण स्वयमेवोपनिषदर्थविचारेण शान्ताकाङ्क्षो भवितुमर्हति। किञ्च, गावोऽप्यनेकाः, दुग्धं तु नाल्पम्, किन्तु महत्, तत्सर्वमेको वत्सः कथं पिबेत्, अतो यथा वत्स आद्यन्तयोर्लभ्यमानया दुग्धमात्रयैव तृप्यति, अन्यत् सर्वमन्यार्थमेव दुह्यते, तथात्रार्जुनो गीताद्यन्तयोरुपदिष्टेन कर्मयोगेनैव तृप्तो बभूव, अन्यत् सर्वं परार्थमुपदिष्टमिति प्रतीयते। अतो यथा चातकप्रेमपारवश्यप्राप्तोदयपयोदविसृष्टमधुर-पानीयेन चराचरमयं कृत्स्नं जगत्संशान्ततापं सुख्यति, यथोदयास्तमयनसमसामयिकविकाससं-कोचहर्षविषादप्रकटितनैसर्गिकसख्यसरोजरथाङ्गदम्पतित्रिकासनसंयोजनार्थपरिगृहीतोदयसहस्र-भानुविस्तारितमयूखकलापेन त्रैलोक्यवर्तिनां नेत्राणि नन्दन्ति, यथा चकोरपोषणार्थाविर्भूतामृतां-शुविसृष्टज्योत्स्नाप्रवाहेण दुग्धधाराप्लावितमिव भूतमात्रं प्रहृष्यति, यथा सगरपुत्रसद्गतिलम्भन-

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प्रवणभगीरथप्रार्थितावतीर्णत्रिपथगानिःश्रेण्या सर्वेऽप्युच्चलोकमधिरुह्य नृत्यन्ति, तथा पार्थमुद्दिश्यावतीर्णया गीतयाऽपार्थापि जनता विध्वस्तदोषमला क्षालितदुर्वासनाधूलिः क्षपितमोहकालुष्याऽवरोपितसंसारदौर्गन्ध्या आरोपितब्रह्मानन्दसौगन्ध्या च समपद्यत । यथा दानोत्सुको वदान्यः कमप्यर्थिनं प्रति नास्तीति वक्तुं न वेद, तथा गीतापि आत्मानं निषेवमाणस्य भक्तस्य मनोरथान् वितथयितुं न वेद, यथोपर्युपर्युड्डयमानानां पतत्रिणां भूतले संचरतां प्राणिनां सौररश्मीनां च नभोऽविशेषेणावकशं प्रयच्छति, तथेयं गीता उत्तममध्यमाधमतारतम्यानादरेण सर्वेषामप्यात्मसेवाधिकारं प्रयच्छति । यथा धनिकगृहे भोजनार्थं निमन्त्रिताः पङ्क्तेरादिमध्यावसानेपूपविष्टा भोक्तार एकरूपमेव मिष्टमभ्यवहरन्ति, तथात्र श्रोतारो वाचका अर्थविचारका अप्येकरूपमेव फलं लभन्ते । माता स्वपुत्रेष्विव स्वभक्तेष्वयमज्ञोऽयं ज्ञानीति विशेषमगणयन्ती अनाघ्रातपक्षपातगन्धेयं गीता सर्वानपि साधनसौधमध्यारोप्य मोक्षसाम्राज्येऽभिषिच्याऽमन्दमकालकाल्यं ब्रह्मानन्दरसमविशेषेण भोजयतीत्यहो निरुपमा परमोदारता गीताजनन्याः ।

गीताया विषयप्रतिपादनशैल्यामपि शास्त्रान्तरातिशायिता

किंच, न केवलमियं गीता प्रामाण्ये वादान्यकसौलभ्ययोश्च वेदादिशास्त्राण्यतिशेते, किंतु विषयप्रतिपादनशैल्यामपि । तथाहि = यथा गीतायामवश्यवेदितव्यानां सिद्धान्तार्थानामुदारा निर्मला पूर्णा प्रोज्ज्वला सरला बाह्यान्तरलक्षणोपेता विशदा मर्मस्पर्शिनी सहृदयहृदयसंवादिनी व्यावहारिकी व्याख्या समुपलभ्यते, न तथा शास्त्रान्तरेषु । भारतीयप्राचीनविद्याविज्ञानधर्मनीतिकोशो नन्वियमेव । किं नामैतज्जगत्, कोऽहम्, कीदृशः परमात्मा, कश्चैषां सम्बन्धः, कथं चैषा सृष्टिर्बभूव, कदा कथं चास्मात्संसारान्मोक्षः, तत्प्राप्तये कः स्विदुपायः, आदर्शजीवनं कीदृग्विधम्, व्यवहारपरमार्थयोः कथं समन्वयः, समाजे कथं वर्तितव्यम्, परैः कथं संव्यवहर्तव्यम्, धर्मसङ्कटेषु कां दृष्टिमाश्रित्य निर्णयः कार्यः, इह परत्र च श्रेयः कथं सम्पादनीयम्, लोकसंग्रहः कथं कार्यः, सा युक्तिः का, यया कर्मणां बन्धकताशक्तिर्विनाश्यते, विषमविविधद्वन्द्वमयेऽस्मिन्जगति जीवता सतैव आन्तरशान्तिः कथं प्राप्या, किमस्य मनुष्यजीवनस्य परमं फलम्, तत् कथमासादनीयमित्यादयः प्रेक्षावतां सर्वेषां हृदय अङ्कुरन्तः सर्वे प्रश्नाः सर्वहृदयहारिण्या धोरण्या यथास्मिन् शास्त्रे उत्तरिताः, न तथा शास्त्रान्तरेषु । शास्त्राणां गभीरतमं मर्मस्थलं स्पृष्ट्वा तदन्तर्गतमर्थमन्तरतमं भावं च स्पष्टभाषया यथा गीता व्यक्तीकरोति न तथा शास्त्रान्तरम् ॥

गीता सर्वमतसमन्वयशास्त्रम्

गीतागताया भाषाशैल्याश्चिन्तनधाराया भावप्रकाशनपद्धतेश्च परामर्शे विज्ञायते यदेषा गीता तदात्वे जगति लब्धप्रचाराणां दार्शनिकानां तत्त्वहितपुरुषार्थानुबन्धिनां सिद्धान्तानां

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परस्पराविरोधेन समन्वयस्य संपादनार्थमेव प्रणीता, न तु मतविशेषस्य मण्डनार्थं खण्डनार्थं वा। अत एव नेयं मतविशेषखण्डनेऽस्त्ररूपतया प्रयोगमर्हति। परन्तु टीकाकाराः स्वस्वमत-समर्थनार्थमेव गीतामवतीर्णामाशेरते। किन्तु परस्परविप्रतीपं मतमातिष्ठमानैः स्वस्वमतानु-कूलतया गीताया आकर्षणादेव विज्ञायते यन्नेयं मतवादविशेषसीमाबद्धा किंतु सर्वमतसारार्थ-संभृतेति। अन्यथात्वे हि तत्तन्मतान्तरासाधारणग्रन्था इव परैरियं स्वमतसमर्थकतया नैव नेतुं शक्येत। गीतायां ग्रन्थान्तरेष्विव मतविशेषाग्रहस्य गन्धोऽपि नोपलभ्यते। एकदेशदर्शिताया अत्यन्ताभाव एव सर्वत्र दृष्टिगोचरीभवति। यदा देशाचारा धर्मानुष्ठानानि तदनुकूलप्रतिकूलानि मतानि च परस्परविद्रोहीणि जातानि, तदा गीता प्रकटीभूय बह्वीर्जटिल-ग्रन्थीर्मीमांसित्वा प्राचीननवीनमतसिद्धान्तान् हेयांशहानेनोपादेयांशोपादानेन च समन्वाय-यामास। गीताया द्वापरयुगान्ते प्रादुर्भावः प्रथितः। द्वापरयुगं च संशयप्रधानम्, द्वापरशब्दो हि संशयपरः, कोटिद्वयपरः संशयो द्वापरशब्देनाभिधातुं युज्यते एव। एवं युगान्तरसमाख्यास्वपि बोद्धव्यम्। तथाहि कृतयुगस्य कृतसमाख्यापि तदानींतनैः सर्वैः सर्वं कृतमेवासीत् कर्तव्यं किमपि नावाशिष्यत सर्वे कृतिनः सुकृतिनः कृतार्थाश्चाभूवन् इति तात्पर्येण प्रवृत्तेति विज्ञायते। त्रेतायुगसमाख्यापि आहवनीयादित्रेताग्न्यनुबद्धवैतानिकयागहोमादिधर्माणां त्रेतायुगे प्राधान्यात् प्रवृत्तेति सुज्ञानम्। अत एव विष्णुपुराणे "यजन् यज्ञैस्त्रेतायां"मित्युच्यते। कलियुगसमा-ख्यापि तस्य युगस्य कलिशब्दाभिधेयकलहप्राधान्याद्युज्यते। अतो युगान्तरसमाख्यासाहचर्याद् द्वापरसमाख्या तस्य संशयप्रधानतामभिप्रेत्यैव प्रवृत्तेति निश्चीयते। त्रेतायामवतीर्णो रामस्ताट-कावधे उपनते उदितधर्माधर्मसन्देहो द्वित्रैर्विश्वामित्रवचोभिरेव प्रतिलब्धबोधस्ताटकावधे प्रववृते। द्वापरान्ते जातो नरावतारतया प्रथितोऽर्जुनः कौरववधे धर्मसंमूढचेताः साक्षा-न्नारायणावतारेण भगवता श्रीकृष्णेन गीतायां पञ्चशताधिकैः श्लोकैः प्रतिबोधनानन्तरमेव "स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव" इति प्रतिवदन् स्वधर्मे युद्धे प्रववृते। अतस्त्रेतायुगापेक्षया द्वापरयुगस्याभिवृद्धसंशयता प्रतीयते। एवं सति द्वापरान्ते संशयवृद्धिः किंपुनर्न्यायसिद्धा। द्वापरयुगस्य संशयवर्धकत्वादेव तत्कालप्रणीते इतिहासे महाभारते त्रेतायुगप्रणीतेतिहासरत्नरामायणापेक्षया अतिरेकेण धर्मसन्देहनिराकारणार्थानि बहूनि प्रकरणानि उपाख्यानानि च संलक्ष्यन्ते। अत्र वनपर्वस्थं ब्राह्मणधर्मव्याधोपाख्यानं शान्ति पर्वस्थस्तुलाधारजाजलिसंवादोऽश्वमेधपर्वस्थः श्रीभगवत्प्रोक्तः सत्यानृताध्यायः श्रीगीतेत्यादिकं प्रमाणम्। अतः संशयवर्धकद्वापरयुगप्रणीतमहाभारतमध्यवर्तिनी गीता तदात्वप्रवृत्तनानालौ-किकवैदिकदार्शनिकसिद्धान्तप्रसूतविप्रतिपत्तिसमुत्थापितसंशयकदम्बोन्मूलनार्थं प्रादुर्भूय परस्पर-विरुद्धवादानां मिथ्यांशहानेन सत्यांशसंग्रहणेन च समन्वये तात्पर्यातिशयमावहतीति सांप्रतमेव। निरुक्तं सर्वमतसमन्वये गीतायास्तात्पर्यमेभिर्गीतागतैः श्लोकैः सत्याप्यते। ते चामी श्लोकाः—

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१. सांख्ययोगौ पृथग् बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥

२. यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

३. यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥

४. त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥

५. निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ।

६. यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

७. एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

८. त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

९. तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥

१०. ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥

११. ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ इति

अत्राद्यश्लोकाभ्यां ज्ञानकर्मणोः विरुद्धफलकतयाऽऽपतन्तं विरोधं परिहृत्य समन्वयः प्रतिपाद्यते । तृतीयश्लोकेन कर्माचरणफलसंकल्पत्यागयोः निष्कामकर्मणि समन्वयः प्रतिपाद्यते । चतुर्थादिभिश्चतुर्भिः श्लोकैः वादिविप्रतिपत्तिप्रदर्शनपूर्वं कर्माचरणत्यागसिद्धान्तयोः फलसङ्गत्यागकर्मस्वरूपाचरणप्रतिपादनमुखेन समन्वयःसाध्यते । अष्टमेन श्लोकेन सकामनिष्कामकर्मविधीनामेकाधिकारिपरत्व आपतन्तं विरोधं भिन्नाधिकारिपरतया परिहृत्य समन्वयः संपाद्यते । नवमदशमश्लोकाभ्यां तैस्तैर्महर्षिभिस्तदा तदा तत्र दृष्टानां विप्रकीर्णानामत एव परस्परविरुद्धार्थतयाऽऽपाततः प्रतीयमानानां श्रुतीनां विषये "तत्तु समन्वया"दित्यारभ्य

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"एतेन सर्वे व्याख्याता व्याख्याता:" इत्यन्तैः शारीरकशास्त्रे समन्वयाध्याये बादरायणेन प्रणीतैर्निर्णयान्तैर्न्यायनिबन्धनत्मकैर्ब्रह्मसूत्रैरविरोधाध्यायसूत्रसहकृतैः समर्थितः समन्वयः समन्वयोपजीविना प्रकृतेन क्षेत्रक्षेत्रज्ञनिरूपणेन पुरस्क्रियते इति सूच्यते। एकादशेन अद्वैतद्वैत-विशिष्टाद्वैतसिद्धान्ताद्दृतानामनादिपरम्पराप्राप्तानां साधनपद्धतीनामविशेषेण ज्ञानयज्ञतयोल्लेखा-त्समन्वयस्सत्याप्यते। अत्रैकत्वेनेत्यद्वैतवादः पृथक्त्वेनेति द्वैतवादो बहुधेति विशिष्टाद्वैतवादश्च संगृह्यते। तदेवमन्यत्रापि समन्वयतात्पर्यमूह्यम्।

गीतायाः सर्वश्रद्धेयता

एवं तत्तन्मतवादप्रथितानां सर्वेषामाध्यात्मिकतथ्यानां सारांशग्रहणेन समन्वये प्रवृत्तत्वा-देव गीता सर्वेषामपि प्रेक्षावतां श्रद्धाभक्ती आकृष्टवती। यदीयमतिरमणीयाभिस्तीक्ष्णयुक्तिभि-स्तत्त्वतः शास्त्राणां परमं रहस्यं तात्पर्यञ्च नोदघाटयिष्यत् तर्हि भगवद्वाक्यत्वमात्रेण नैवं प्रेक्षावतां हृदयान्यहरिष्यत्। कति कति न सन्ति पुराणेतिहासेषु भगवतो वचांसि, किमु तानि भगवद्गीतेव प्रेक्षावतां मनांस्यहरन् हरन्ति हरिष्यन्ति वा, नैव, अतो भगवद्गीता-या लोकाकर्षकत्वं न भगवद्वाक्यत्वनिबन्धनं किंतु तद्गतविलक्षणयोग्यताहेतुकमेवेति प्रत्यात्मानु-भवपुनरुक्तमेतत्। गीतया कृतानि सर्वाणि दार्शनिकविवेचनानि दृढप्रतिष्ठितसर्वहृदयसंवादियुक्ति ततिप्रतिष्ठितानि, एतदालोच्याः कर्मज्ञानध्यानभक्तियोगप्रभृतयः सर्वेऽप्यर्था वेदविज्ञानसम्मत-सत्तर्कपरिकर्मिताः। इयं कर्मादीनां साधनानां पारस्परिकं विरोधमपाकृत्य परस्परसाहायकसं-पादकं सौहार्दं समजीघटत्। अत एवैतत्प्रतिपादितानि कर्मादीनि साधनानि निरस्तदोषगन्धानि समपद्यन्त, अन्यथात्वे हि (सौहार्दासंघटने हि) ज्ञानभक्तिसम्बन्धहीनं कर्म सकामकर्म विकर्म वा संपद्येत, निष्कामकर्मभक्तिसम्बन्धविधुरं ज्ञानं शुष्कं नीरसमनुष्ठानानौपयिकं व्यर्थवितण्डावाद-निदानं निरर्थककलहद्वेषादिदुर्गुणवर्धकं जायेत। अनाघ्रातकर्मज्ञानगन्धा भक्तिस्तु मूढभक्ति-कोटिमाटीकेत। अन्योन्यसम्बन्धविधुरमिदं त्रितयमप्यनर्थोदर्कमेव। "नीचाः कलहमिच्छन्ति सन्धिमिच्छन्ति साधवः" इति न्यायेनाचरणेनैव साधुतां सत्यापयन्त्या गीतया संपादितसौ-हृद्याः परस्परसहायभूताः कर्मादय उपायाः सर्वथा पापास्पृष्टा निरवद्याः परमपवित्राः परिपूर्णा राकाचन्द्रवत् विद्योतन्ते। अत एवेयं गीता निष्कामकर्मयोगयुक्तज्ञानमूलकभक्ति-प्रधानाध्यात्मशास्त्रमिति संशब्द्यते।

उपसंहारः

तदेवं विविधदृष्टान्तविशदीकृतं नानाविधसद्युक्तिसमर्थितं निरतिशयं महिमानमनुभूयैव विदितवेदितव्यैरधिगतयाथातथ्यैः परावरवेदिभिर्महर्षिभिः महर्षिकल्पैराचार्यैस्तदनुगैश्चेयं गीता क्रियासमभिहारेणेत्थमुपश्लोक्यते।

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गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥

सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।
सर्वतीर्थमयी गङ्गा सर्वदेवमयो मनुः ॥

गीता गङ्गेति गायत्री गोविन्देति हृदि स्थिते ।
चतुर्गकारसंयुक्ते पुनर्जन्म न विद्यते ॥

गीताशास्त्रमिदं पुण्यं प्रातरुत्थाय यः पठेत् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥

गीताध्ययनशीलस्य प्राणायामपरस्य च ।
नैव सन्ति हि पापानि पूर्वजन्मकृतान्यपि ॥

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥

वेदोदधिसमुद्भूतं वासुदेवसमुद्धृतम् ।
सन्तः पिबन्ति सततं गीतामृतरसायनम् ॥

भारते सर्वशास्त्रार्थो भारतार्थश्च कृत्स्नशः ।
गीतायामस्ति तेनेयं सर्वशास्त्रमयी मता ॥

भगवद्गीता किंचिदधीता गङ्गाजललवकणिका पीता ।
सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा ॥

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥

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इदं गीताशास्त्रं परमपुरुषार्थैकसदनं
त्रिकाण्डं वेदार्थं सकलमिह संगृह्य कथितम् ।
स्वयं श्रीकृष्णेन श्रुतिविशदतत्त्वेन विभुना
जपाद्ध्यानाज्ज्ञानाच्छ्रुतमपि फलत्येव सुधियाम् ॥

रताः केचिद्योगे विजितकरणाः संयतधियः
क्रियाजाले केचिच्छ्रुतिलवसुखास्वादनपराः ।
रताः शास्त्राभ्यासे विशदमतयः केचिदजडा
वयं तु श्रीकान्ताननवचनमास्वाद्य कृतिनः ॥

इति ।

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

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APPAYYA DIKSITA'S SIVADHYANAPADDHATI

EDITED BY

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INTRODUCTION

Śrīmān Appayya Dīkṣita is well known to the world of scholars by his numerous works in all branches of Sanskrit Literature. He was a great devotee of Śiva and has left us several works on the daily ritual and worship of Śiva. Of these, four works deserve special mention—शिवपूजाविधिः, शिवपूजापद्धतिः, शिवार्चनाचन्द्रिका and शिवध्यानपद्धतिः. All these four are independent works, though on identical topics with slight variations in treatment.

Śivārcanācandrikā was published in 1922 by the Śivāgama Siddhānta Paripālana Sangam, Devakottai. Śivapūjāpaddhati is available in manuscript only in the Travancore University Oriental Manuscripts Library. A copy of the Śivapūjāvidhi which is different from the previous work is available in manuscript in the Government Oriental Manuscripts Library, Madras. Śivadhyānapaddhati, deposited in the Tanjore Mahārāja Serfoji Sarasvati Mahal Library is now published for the first time. Though the text* is corrupt, liberties have not been taken with it, for want of a second manuscript.

* My thanks are due to Paṇḍit Varadarāja Sarma who supplied me with a transcript.

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श्रीः

श्रीभरद्वाजजलधिकौस्तुभश्रीमदप्पय्यदीक्षितविरचित-

॥ शिवध्यानपद्धतिः ॥

॥ ओम् ॥

मध्येहृदयपाथोजं महादेवासनोचितम् ।
महिताकारशोभाढ्यं मण्डपं परिचिन्तयेत् ॥ १ ॥

अतिचिन्तामणिप्रख्यैरतिकौस्तुभकान्तिभिः ।
रत्नैरप्राकृतैर्लोकं रञ्जयन्तं समन्ततः ॥ २ ॥

दक्षिणद्वारपार्श्वस्थं संस्मरेन्नन्दिकेश्वरम् ।
अनेकरुद्रप्रमथभूतसङ्घैर्निषेवितम् ॥ ३ ॥

शिवधर्ममहाध्यक्षं शिवान्तःपुरपालकम् ।
चामीकराचलप्रख्यं सर्वाभरणभूषितम् ॥ ४ ॥

बालेन्दुमकुटं सौम्यं चतुर्बाहुं त्रिलोचनम् ।
दीप्तशूलमृगीटङ्कहेमवेत्रधरं विभुम् ॥ ५ ॥

चन्द्रबिम्बाभवदनं हरिवक्त्रमथापि च ।
उत्तरद्वारपार्श्वे तु तप्ततीमरतां(?) सुताम् ॥ ६ ॥

सुयशां सुव्रतामम्बां पादमण्डनतत्पराम् ।
सहितां रुद्रकन्याभिः सखीभिश्चाप्यनेकशः ॥ ७ ॥

मध्येऽथ मण्डपस्यास्य वेदिकां विमलप्रभाम् ।
चतुःस्तम्भयुतां ध्यायेच्चतुरश्रां मनोहराम् ॥ ८ ॥

तस्यां शक्त्यादि शक्त्यन्तं तन्वीत परमासनम् ।
आधारशक्तिं शामाङ्गीं पादोधृत(?)वराभयाम् ॥ ९ ॥

तस्याः पुरस्तादुत्कण्ठमनन्तं कुण्डलाकृतिम् ।
तस्योपरि शुभं ध्यायेत्सिंहासनमुमापतेः ॥ १० ॥

धर्मो ज्ञानं तु वैराग्यमैश्वर्यं च, तदङ्घ्रयः ।
आग्नेयादिस्थिताः श्वेतपीतरक्तहरिप्रभाः ॥ ११ ॥

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सिंहाकारा(?) सिंहकोट्यः प्रत्येकं परिवारिताः ।
अधर्मादिनपूर्वादिफलकादिसमन्ततः ॥ १२ ॥

राजावर्तप्रकाशानि नराकारधराणि च ।
मध्यकं फलकं तस्य साक्षाल्लक्ष्मीपतिः स्वयम् ॥ १३ ॥

तस्मिन्प्राकादिमध्यस्थप्रणवादिस्वराष्टकम् ।
योगासनं विभोर्ध्यायेत्कूर्माकृत्यनलप्रभम् ॥ १४ ॥

तस्योर्ध्वेऽच्छदलं पद्ममासनं विपुलं स्मरेत् ।
शिवधर्ममहाकन्दशिवज्ञानैकनालकम् ॥ १५ ॥

अष्टैश्वर्यदलोपेतं पूर्वादिपरितः क्रमात् ।
अष्टवामादिशक्त्यन्तं रुद्रकल्पितकेसरम् ॥ १६ ॥

वैराग्यकर्णिकं शुभ्रं वामादिनवबीजकम् ।
वामा ज्येष्ठा तथा रौद्री काली विकरिणी तथा ॥ १७ ॥

बालपूर्वा विकरिणी बालप्रमहिनी(?) तथा ।
अष्टावेताः सर्वभूता दमन्या सह शक्तयः ॥ १८ ॥

केसरेषु स्थिता ध्येया रक्ताभा धृत(?)चामराः ।
कलाधरकलाद्योतकर्णिकायां मनोन्मनि ॥ १९ ॥

स्मर्तव्येशानदिग्भागे पाशाङ्कुशवराभया ।
पद्मासनस्थितं ध्यायेद्देवस्य विमलासनम् ॥ २० ॥

गणाम्बिका महादेवी तन्नो गौरी प्रचोदयात् ।
क्रान्तं शक्तिभिरेताभिस्सौम्यादिविमलासनम् ॥ २१ ॥

तस्योपरि गणानां च मण्डलानां च साधकम् ।
तत्त्वानामपि मूर्तीनां त्रितयानि विभावयेत् ॥ २२ ॥

सर्वासनोपरि सुखं विचित्रकुसुमास्तृतम् ।
परव्योमावकाशाख्यमासनं कल्पयेद्विभोः ॥ २३ ॥

तस्मिन्सदाशिवं ध्यायेच्छुद्धपद्मासनस्थितम् ।
शुद्धस्फटिकसङ्काशं प्रसन्नं शीतलद्युतिम् ॥ २४ ॥

विद्युद्वलयविद्योतजटामकुटमण्डितम् ।
शार्दूलचर्मवसनं मन्दस्मितमुखाम्बुजम् ॥ २५ ॥

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रक्तपद्मदलप्रख्यपाणिपादतलाधरम् ।
द्वात्रिंशल्लक्षणोपेतं सर्वाभरणभूषितम् ॥ २६ ॥

दिव्यगन्धानुलिप्ताङ्गं दिव्यमाल्यैरलङ्कृतम् ।
पञ्चवक्त्रं दशभुजं प्रतिवक्त्रं त्रिलोचनम् ॥ २७ ॥

दक्षिणे शूलवज्रासिपरश्वभयमुद्रिकाः ।
वामे च दधतं नागपाशघण्टानलाङ्कुशम् ॥ २८ ॥

अस्योर्ध्वं वक्त्रविलसद्बालचन्द्रकलाधरम् ।
ध्यानस्थमूर्ध्वाभिमुखं गगनच्छाययासितम् ॥ २९ ॥

पूर्ववक्त्रं महेशस्य छायया कनकप्रभम् ।
बालेन्दुशेखरं सौम्यं संप्राप्तं नवयौवनम् ॥ ३० ॥

दक्षिणं वदनं कालच्छायाञ्जनसमप्रभम् ।
भ्रुकुटीकुटिलं घोरं रक्तवृत्तेक्षणत्रयम् ॥ ३१ ॥

दंष्ट्राकरालदुर्धर्षस्फुरिताधरपल्लवम् ।
चन्द्रापीडज्वलत्केशं किञ्चिच्चलितयौवनम् ॥ ३२ ॥

उत्तरं यक्षराजस्य छायया विद्रुमप्रभम् ।
ललाटतिलकोपेतं नीलालकविभूषितम् ॥ ३३ ॥

सविलासं त्रिनयनं चन्द्राभरणभास्वरम् ।
अङ्गनाकृतिबिम्बोकसलीलभ्रूलतान्वितम् ॥ ३४ ॥

पश्चिमं पाशहस्तस्य छायया चन्द्रसन्निभम् ।
चन्द्रोत्तंसनृपाकारं कृतभस्मावकुण्ठनम् ॥ ३५ ॥

इति ध्यात्वा पुनरपि ध्यायेद्देवं सदाशिवम् ।
इच्छाज्ञानक्रियारूपं विलसल्लोचनत्रयम् ॥ ३६ ॥

ज्ञानचन्द्रकलाचूडं दशदिग्बाहुमण्डितम् ।
त्रैगुण्यादिमयैः कान्तं दिव्यैर्दशभिरायुधैः ॥ ३७ ॥

सर्वायुधान्वितं सिद्धं हृदयादिषडङ्गकम् ।
सद्योजातादिवपुषा पञ्चसादाख्यवक्त्रकम् ॥ ३८ ॥

श्रीमत्पञ्चाक्षरमयं प्रणवाकारशालिनम् ।
समस्ततन्त्ररूपं च वर्णब्रह्मकलामयम् ॥ ३९ ॥

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निवृत्याजानुपर्यन्तमानाभेश्च प्रतिष्ठया ।
आकण्ठं विद्यया सिद्धमाललाटं तु शान्तया ॥ ४० ॥

तदूर्ध्वं शान्त्यतीताख्यं कलया परिकीर्तितम् ।
एवं पञ्चकलारूपमिदं सादाशिवं वपुः ॥ ४१ ॥

चतुर्मुखी तडिद्वर्णा निवृतिर्वज्रधारिणी ।
एकवक्त्रा शशाङ्काभा प्रतिष्ठा पद्मधारिणी ॥ ४२ ॥

अग्निवर्णा त्रिवदना विद्याशक्तिलसत्करा ।
कृष्णवर्णा चतुर्वक्त्रा शान्तिध्वजविधारिणी ॥ ४३ ॥

पाशधृक् पञ्चवदना शान्त्यतीता शशिप्रभा ।
सर्वाः पद्माक्षिमालाभ्यामभयेन विराजिताः ॥ ४४ ॥

चतुर्भुजा स्त्रिनेत्राश्च पीनोन्नतपयोधराः ।
आसां पञ्चाध्वगर्भत्वात् षडध्वा त इमे मताः ॥ ४५ ॥

चतुर्विंशत्युत्तरं तु भुवनानां शतद्वयम् ।
भुवनाध्वा स संचिन्त्यो रोमबृन्दात्मना विभोः ॥ ४६ ॥

पञ्चाशद्रुद्ररूपैस्तु वर्णैर्वर्णात्मकल्पना ।
असौ त्वगात्मना चिन्त्यो देवदेवस्य शूलिनः ॥ ४७ ॥

सप्तकोटिमहामन्त्रैर्मूलविद्यासमुद्भवैः ।
अनेकभेदसंभिन्ना मन्त्राणां पदसंहतिः ॥ ४८ ॥

पदाध्वासौ पशुपतेः सिरामांसतया मतः ।
पृथिव्यादीनि षट्त्रिंशत्तत्त्वान्यागमवेदिभिः ॥ ४९ ॥

उक्तान्यमीभिस्तत्त्वाध्वा शुक्लमज्जास्थिरूपधृक् ।
नास्य देहेऽस्थिरुधिरं न मांसं नास्ति किञ्चन ॥ ५० ॥

प्रतिबिंबमिवादर्शे शक्रचापमिवाम्बरे ।
ज्योतिर्मयतया सिद्धमिदं सादाशिवं वपुः ॥ ५१ ॥

तथापि कल्पनामात्रं कलाव्याप्यध्वनामिदम् ।
ब्रह्मस्वीशानमूर्धादिपुरुषेण चतुर्मुखी ॥ ५२ ॥

हृदयादीन्यघोरेण गुह्यादीनि तु वामतः ।
सद्योजातादिमन्त्रेण पादादीनि जगत्पतेः ॥ ५३ ॥

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पञ्चमन्त्रतनुः शम्भुरेवं कल्पनया भवेत् ।
ओङ्कारबीजप्रभवः कलापञ्चकसंयुतः ॥ ५४ ॥

शुद्धस्फटिकसङ्काशश्शुभं मेधाविवर्धनः ।
सदाशिवात्मा व्योमस्थः ईशानः परिकीर्तितः ॥ ५५ ॥

व्याहृतिप्रभवो मन्त्रः चतुष्टयकलान्वितः ।
पुरुषो हेमवर्णाभो वायुतत्त्वादिशब्दकः ॥ ५६ ॥

गायत्रीप्रभवो मन्त्रः कलाष्टकविभूषितः ।
आभिचारकरोऽत्यर्थमञ्जनाद्रिसमप्रभः ॥ ५७ ॥

अशेषाघहरं तेज(?) अघोरो रुद्रविग्रहः ।
सामवेदोद्भवो मन्त्रस्त्रयोदशकलान्वितः ॥ ५८ ॥

वामदेवः प्रवालाभो वारितत्वः स्थितो हरिः ।
यजुर्वेदोद्भवो मन्त्रः कलाष्टकयुतः स्थितः ॥ ५९ ॥

शान्तिकृत्पृथिवीसंस्थः सद्योजातः पितामहः ।
पंचवक्त्राः स्मृताः सर्वे दशदोर्दण्डभूषिताः ॥ ६० ॥

खङ्गखेटधनुर्बाणकमण्डल्वक्षसूत्रिणः ।
वराभयोपेतकरः शूलपङ्कजपाणयः ॥ ६१ ॥

ओघोरोघोररूपेण तदन्यः सौम्यविग्रहः ।
एवं ध्यात्वा तु देवेशं पञ्चब्रह्मात्मतां विभोः ॥ ६२ ॥

तत्तद्ब्रह्मकलाभेदैर्विविच्याङ्गानि कल्पयेत् ।
ईशानः सर्वविद्यानामित्येषा शंखपाण्डरा ॥ ६३ ॥

धूर्जटेरूर्ध्वमूर्धासौ शशिन्या सहिता कला ।
ईश्वरः सर्वभूतानामित्येषा कुन्दसन्निभः ॥ ६४ ॥

शर्वस्य पूर्वमूर्धासौ शक्त्या युक्तो गदाख्यया ।
ब्रह्माधिपतिरित्यग्रे ब्रह्मणोधिपतिस्तथा ॥ ६५ ॥

ब्रह्मेत्येषा शशाङ्काभा स्येष्टा(?) मूर्धा सदक्षिणः ।
शिवो मे अस्त्विति कला शुद्धस्फटिकभास्वरा ॥ ६६ ॥

महेशस्योत्तरो मूर्धा मरीचिरथ वृद्धिका ।
सदाशिवोदितकला ज्वालाग्निसहितप्रभा ॥ ६७ ॥

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कलातत्पुरुषा योनिपूर्वा विदाह(?) इत्यसौ ।
शान्तियुक्ता जपावर्णा पूर्ववक्त्रं पुरद्विषः ॥ ६८ ॥

महादेवाय पूर्वाय धीमहीति कला श्रुता ।
सा विद्यासहिता कृष्णा दक्षिणं वक्त्रमीशितुः ॥ ६९ ॥

कलाप्रतिष्ठासहिता तन्नो रुद्र इति श्रुतः ।
वक्त्रमुत्तरमीशस्य वर्णैः कुङ्कुमसन्निभः ॥ ७० ॥

प्रचोदयादिति कला वर्णेन स्फटिकोपमा ।
शिवस्य पश्चिमं वक्त्रं निवृत्त्या नित्यसंहिता ॥ ७१ ॥

अघोरेभ्यः कला नीला हृदयान्तस्तया युतः ।
अथ घोरेभ्य इत्येषा घोरा मोहा सखीगलः ॥ ७२ ॥

घोरपीतकलास्कन्धो दक्षिणः क्षुदया युतः ।
वामे रुद्रायुतो घोरतरेभ्य इति कीरिमा ॥ ७३ ॥

नीला मृत्युयुता नाभिसर्वतः शर्वरूपिणी ।
कुक्षि सर्वेभ्य इत्येषा शुभ्रा भामा यया युता ॥ ७४ ॥

नमस्ते अस्तु रुद्रेति षष्ठं रक्ताभया युता ।
वक्षोरूपेभ्य इत्येषा सजरा काञ्चनप्रभा ॥ ७५ ॥

वामदेवाय नम इति प्रभासिम्दृरसुन्दरी ।
रजया सहिता याति मालाधारा धरात्मताम् ॥ ७६ ॥

लिङ्गरक्षायुता पीता ज्येष्ठा येन मरत्यसौ ।
सव्योरु सारथी नीला स्याद्रुद्राय नमः कला ॥ ७७ ॥

पीता समाल्या वामोरु कालाय नम इत्यसौ ।
शुक्ला कालकला कामसहिता जानु दक्षिणम् ॥ ७८ ॥

वामा विकरणायाथ नमः शामाथ संयमा ।
सक्रिया दक्षिणा जङ्घा नीलाबलकला विभोः ॥ ७९ ॥

वामा विकरणायाथ मनोबुद्धियुतारुणा ।
विद्युद्वर्णा बलकला सव्यस्फिक्कार्यया युता ॥ ८० ॥

वामा प्रमथना याता नमो धात्रीयुता सिता ।
बालार्काभा सर्वभूता दमनाय नमः कला ॥ ८१ ॥

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श्रामण्यामृतलावण्या कटी कन्दर्पविद्विषः ।
सव्यपार्श्वमनकला नीलाभा मोहिनीयुता ॥ ८२ ॥

उल्लसत्कीरपक्षाभामुन्मनाय नमः कला ।
मनोन्मनीयुतं ध्यायेत् वामपार्श्व पिनाकिनः ॥ ८३ ॥

सद्योजातं प्रपद्यामीत्येषा बालार्कसन्निभा ।
कलासिद्धिसमायुक्ता धूर्जटेर्दक्षिणं पदम् ॥ ८४ ॥

सद्योजाताय वै सर्वं नम इत्यसिता कला ।
ऋद्धिशक्तेः सहचरी वामं गौरीपतेः पदम् ॥ ८५ ॥

नीलाभवे कलादूत्या सहितो दक्षिणः करः ।
नीला भवेत्कलान्या तु वामो लक्ष्मीयुता कला ॥ ८६ ॥

मेघा सहचरी नासा वितानातिभवेत्कला ।
भजस्व मामिति कला सकान्तिररुणा शिरः ॥ ८७ ॥

नीला भवेत्कला बाहुः दक्षिणः स्वधया युतः ।
उद्यत्कराभासामुद्यत्स्याद्भवाय(?) नमः कला ॥ ८८ ॥

धृतिः शक्तियुतं ध्यायेद्वामबाहुं जगत्पतेः ।
अष्टत्रिंशत्कला देवास्त्रिनेत्राश्च चतुर्भुजाः ॥ ८९ ॥

वराभयपरश्वेण विलसत्करपङ्कजाः ।
तत्तद्ब्रह्मसमाकारवर्णायुधधृतोऽथवा ॥ ९० ॥

एतेषां वामभागेषु विरिञ्च्याः शक्तयः समाः ।
पाशाङ्कुशवराभीतिद्योतमानकराम्बुजाः ॥ ९१ ॥

श्रीकण्ठप्रमुखान् रुद्रान्वर्णरूपान् सशक्तिकान् ।
प्रभोरवयवं ध्यायेत्तदुक्तन्यायवर्त्मना ॥ ९२ ॥

स्मरेयुः शक्तिकान् रुद्रानर्धनारीश्वराकृतीन् ।
सिन्दूरकाञ्चनप्रख्यवामदक्षिणपार्श्वकान् ॥ ९३ ॥

पाशाङ्कुशाक्षवलयवरमुद्राविराजितान् ।
प्रसन्नवक्त्रकमलान्विश्ववाञ्छितदायकान् ॥ ९४ ॥

कामिकं पादकमलं योगजं गुल्फयोर्युगम् ।
चिन्त्यं पादाङ्गुले रूपं कारणं प्रसृतिद्वयम् ॥ ९५ ॥

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अजितं जानुनोर्युग्मं दीप्तमूरुद्वयं विभोः ।
गुह्यं बीजात्मकं सूक्ष्मं सहस्रं तु कटीतटम् ॥ ९६ ॥

पृष्ठभोगोपमानस्य नाभिश्रीसुप्रभेदकम् ।
त्रिजयं जठरं प्राहुर्निश्वासं हृदयात्मकम् ॥ ९७ ॥

स्वायंभुवं स्तनद्वन्द्वमनलं लोचनत्रयम् ।
वीरागमं कण्ठदेशं रौरवं श्रवणद्वयम् ॥ ९८ ॥

मकुटं मुकुटं तन्त्रं बाहवो विमलागमम् ।
चन्द्रज्ञानमुरः शंभोर्बिम्बं वदनपङ्कजम् ॥ ९९ ॥

जिह्वा प्रोद्गीतमीशस्य ललितं गण्डयोर्युगम् ।
सिद्धं ललाटफलकं सन्तानं कुण्डलद्वयम् ॥ १०० ॥

यज्ञोपवीतं शर्वोक्तं हारस्त्रक् पारमेश्वरम् ।
किरणं रत्नभूषास्याद्वातुलं वसनात्मकम् ॥ १०१ ॥

एवं तन्त्रात्मकं रूपमीश्वरस्य विचिन्तयेत् ।
शिवज्ञानप्रदं पुंसां शिवधर्मप्रवर्तकम् ॥ १०२ ॥

प्रणवस्य च मात्राभिर्वर्णैः पञ्चाक्षरस्य च ।
पदं नासोरुयुगलं कल्पयेदंबिकापतेः ॥ १०३ ॥

विशुद्धं शिवसादाख्यं विद्युद्वृन्दमिवाम्बरे ।
विश्वतः स्फुरितज्योतिर्विद्यादूर्ध्वं मुखं विभोः ॥ १०४ ॥

अमूर्तमथ सादाख्यं मूलस्तम्भमिति श्रुतम् ।
ज्योतिःस्तम्भमयं लिङ्गं स्मरेदस्योत्तरं मुखम् ॥ १०५ ॥

ज्योतिर्लिङ्गैकभागोत्थमेकवक्त्रं त्रिलोचनम् ।
मूर्तिसादाख्यमित्युक्तं ध्यायेत्पश्चिममाननम् ॥ १०६ ॥

शूलं च परशुं वज्रमभीतिं दक्षिणैः करैः ।
पाशं वह्निं च घण्टां च वरं वामैः करैरपि ॥ १०७ ॥

दधानं कर्तृसादाख्यं चतुर्वक्त्रांबुजोज्वलम् ।
लिङ्गमध्ये समुद्भूतं स्मरेद्दक्षिणमाननम् ॥ १०८ ॥

पञ्चवक्त्रं दशभुजं पीठलिङ्गसमुद्भवम् ।
प्रसिद्धं कर्मसादाख्यं पुरारेः पूर्वमाननम् ॥ १०९ ॥

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पञ्चब्रह्ममूर्ध्वपूर्वदक्षिणोत्तरपश्चिमान् ।
वक्त्रपद्मान्विभोर्ध्यायेदीशानप्रभृतीन्मुखान् ॥ ११० ॥

सर्वज्ञता तृप्तिरनादिबोधः
स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च विभोर्विधिज्ञा
षडाहुरेतानि महेश्वरस्य ॥ १११ ॥

हृदयं हृदये शुभ्रं शिरः शिरसि पिङ्गलम् ।
शिखां शिखापदे रक्तां कवचं पार्श्वयोः स्थितम् ॥ ११२ ॥

नेत्रेषु श्यामलं नेत्रं करेऽस्त्रमसितं स्मरेत् ।
चतुर्भुजास्त्रिनेत्राश्च जटामुकुटमण्डिताः ॥ ११३ ॥

वराभये कपालं च शूलं च दधतः करैः ।
अङ्गदेवाः स्मृताः सौम्या नेत्राग्रे तूग्रविग्रहे ॥ ११४ ॥

त्रिशूलं त्रिगुणं प्राहुः परशुः सत्यनिष्ठितः ।
खड्गः प्रतापो वज्रं तु शंभोः शक्तिरभेद्यता ॥ ११५ ॥

वह्निः संहारिणीशक्तिः शक्तर्नागेप्रधृष्यता ।
मलमायाकर्मनाशो घण्टानादस्वरूपिणी ॥ ११६ ॥

अभयं पालिनी शक्तिर्विवर्णं त्वङ्कुशं विदुः ।
एवं दशभुजश्चिन्त्यो दिव्यैर्दशभिरायुधैः ॥ ११७ ॥

अकपाले तु मन्त्रस्य ध्येयो देवश्चतुर्भुजः ।
वराभयपरश्वेण लसत्करसरोरुहः ॥ ११८ ॥

वक्त्रेष्वीशानवक्त्रं यदूर्ध्वं चाभिमुखं सदा ।
पूजाकालेषु तत्पूजाद्वाराभिमुखतां व्रजेत् ॥ ११९ ॥

पुरुषाघोरसद्याख्यवामदेवाननानि तु ।
द्वारभेदान्न भेद्यन्ते स्वस्वस्थानव्यवस्थया ॥ १२० ॥

अथवा मण्डपद्वारदिगादिपरितः क्रमात् ।
चत्वार्येतानि वक्त्राणि प्रादक्षिण्यैः प्रकल्पयेत् ॥ १२१ ॥

एवं सदाशिवं ध्यात्वा निश्चलेनान्तरात्मना ।
मन्त्रं न्यासादिकं चापि कृत्वा स्वस्य तनौ यथा ॥ १२२ ॥

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मूर्तित्वेनैव सङ्कल्प्य शिवस्य परमात्मनः ।
अभ्यर्च्य गन्धपुष्पाद्यैः मनसैवोपपादितैः ॥ १२३ ॥

तस्यां मूर्तौ मूर्तिमन्तं शिवं सदसतः परम् ।
प्राणस्थानं सदेशस्य चिन्तयेदम्बया सह ॥ १२४ ॥

ब्रह्मा विष्णुश्च रुद्रश्च तथान्ये च सुरासुराः ।
तपोभिरुग्रैरद्यापि यस्य दर्शनकांक्षिणः ॥ १२५ ॥

यस्मात्सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रपूर्वकम् ।
सह सर्वेन्द्रियैः सर्वं प्रथमं संप्रसूयते ॥ १२६ ॥

कारणानां च यो धाता ध्याता परमकारणम् ।
न संप्रसूयतेऽन्यस्मात् कुतश्चन कदाचन ॥ १२७ ॥

सर्वैश्वर्येण सम्पूर्णो नाम्ना सर्वेश्वरः स्वयम् ।
सर्वैर्मुमुक्षुभिर्ध्येयः शंभुराकाशमध्यगः ॥ १२८ ॥

सर्वोपरिकृतं वासः सर्वावासश्च शाश्वतः ।
षड्विधाध्वमयस्यास्य सर्वस्य जगतः पतिः ॥ १२९ ॥

उत्तरोत्तरभूतानामुत्तरश्च निरुत्तरः ।
अनन्तमहिमाम्भोधिरपरिच्छिन्नवैभवः ॥ १३० ॥

अशेषविषयामोघशुद्धबुद्धिविजृम्भणः ।
आत्मशक्त्यमृतास्वादप्रमोदरसलालसः ॥ १३१ ॥

अनन्तानन्दसन्दोहमकरन्दमधुव्रतः ।
अखण्डजगदण्डानां पिण्डीकरणपण्डितः ॥ १३२ ॥

औदार्यवीर्यगाम्भीर्यमाधुर्यमकरालयः ।
अतुलः सर्वभूतानां राजराजो महेश्वरः ॥ १३३ ॥

अप्राकृतशरीरं तदतिमन्मथरूपिणः ।
धृतरीतिघनीभूतसच्चिदानन्दविग्रहम् ॥ १३४ ॥

सर्वलक्षणसम्पन्नसर्वावयवशोभितम् ।
सर्वातिशयसंयुक्तं सर्वाभरणभूषितम् ॥ १३५ ॥

रक्तास्यपाणिचरणं कुन्दमन्दस्मिताननम् ।
शुद्धस्फटिकसंकाशं फुल्लपद्मनिभेक्षणम् ॥ १३६ ॥

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चतुर्भुजमुदाराङ्गं चारुचन्द्रकलाधरम् ।
वरदाभयहस्तं च मृगटंकधरं हरम् ॥ १३७ ॥

सर्वकल्याणनिलयं चारुनीलालकान्तरम् ।
सर्वोपमानरहितं सर्वात्मानं विचिन्तयेत् ॥ १३८ ॥

ततः सञ्चिन्तयेत्तस्य वामभागे महेश्वरीम् ।
उत्फुल्लपद्मपत्राभां विस्तीर्णायतलोचनाम् ॥ १३९ ॥

पूर्णचन्द्राभवदनां नीलकुञ्चितमूर्धजाम् ।
नीलोत्पलदलप्रख्यां चन्द्रार्धकृतशेखराम् ॥ १४० ॥

अतिवृत्तघनोत्तुङ्गस्निग्धपीनपयोधराम् ।
तनुमध्यां पृथुश्रोणीं पीतसूक्ष्मतराम्बराम् ॥ १४१ ॥

सर्वाभरणसम्पन्नां ललाटतिलकोज्वलाम् ।
विचित्रपुष्पसंकीर्णकेशभारोपशोभिताम् ॥ १४२ ॥

सर्वतोनुगुणाकारां किञ्चिल्लज्जानताननाम् ।
हेमारविन्दं विलसद्दधानां दक्षिणे करे ॥ १४३ ॥

दण्डवच्चापरं हस्तं न्यस्यासीनां सुखासने ।
पाशविच्छेदनीं साक्षात्सच्चिदानन्दरूपिणीम् ॥ १४४ ॥

सदाशिवेश्वरहरश्रीशद्रुहिणमातरम् ।
समस्तगौरीलक्ष्म्यादिशक्तिचक्रस्य नायिकाम् ॥ १४५ ॥

एवं देवं च देवीं च ध्यात्वा तरुणविग्रहौ ।
सर्वोपचारवद्भक्त्या भावपुष्पैः समर्चयेत् ॥ १४६ ॥

इत्याकलय्य शास्त्राणि शैवानि विविधानि च ।
उद्धृत्य तेभ्यः सारांशं संगृहीता यथामति ।
श्रीपतिध्येयपादाब्जश्रीशिवध्यानपद्धतिः ॥ १४७ ॥

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श्रीरस्तु

(No. 2839.)

॥ विधित्रयपरित्राणम् ॥

Substance, Palm-leaf, Size, 17×1⅓ inches, Folios 70, Lines 4 to 8 on a page, Character, Grantha and Telugu, Condition Good, Complete.

अयं विधित्रयपरित्राणनामा ग्रन्थः सुप्रसिद्धवैदुष्यैः विश्वगुणादर्शादिप्रबन्धभिः श्रीवेङ्कटाध्वरिभिः प्रणीतः। इमान् पण्डितप्रवरानधिकृत्याजानन्तः संस्कृतज्ञा न सन्त्येवेति सुनिश्चितमपि वक्तुं पार्यते। त इमे न केवलं महाकवयः, अपितु तर्कव्याकरणादिकर्कशशास्त्रेष्वपि निरूपमपाण्डित्यशालिन इतीमं विषयं "तत्सुतस्तर्कवेदान्ततन्त्रव्याकृतिचिन्तकः" इति स्वकीयवाक्यान्वर्थतायां दृढतरप्रमाणभूतैरेतादृशैर्विधित्रयपरित्राणादिभिः प्रबन्धैरवगच्छामः। विशिष्य मीमांसाशास्त्रे एभिस्त्रिचतुरा ग्रन्था निर्मिता इति श्रूयते। परन्त्वधुना अयं, मीमांसामकरन्दश्चेत्युभावेव ग्रन्थावुपलभ्येते। तत्र विद्यमानकोशागारेषु मीमांसामकरन्दस्य परिपूर्ण आदर्शः मृग्य एव। विधित्रयपरित्राणस्यापि तञ्जापुरादिसर्वत्र नैकोप्यादर्शः समुलभ्यते। मद्रपुरीयप्राच्यग्रन्थकोशागारे (Government Oriental Manuscripts Library, Madras) परमेक आदर्शोऽस्ति। परं तु सः असमग्रः।

एवं स्थिते दैवादस्मदीये श्रीवेङ्कटेश्वरप्राच्यविद्याविमर्शशालासम्बन्धिनि कोशागारे (Sri Venkateswara Oriental Institute Library) अस्य पञ्चमातृकास्सम्पाद्य रक्ष्यन्ते। तासु इयमेकैव 2839 मातृका संपूर्णा। अयं कोशः काञ्चीमण्डलमण्डनायमानमहामहोपाध्यायश्रीकृष्णताताचार्यणां गृहे स्थितः, तदीयश्च। वावदूकाग्रगण्यश्री V. V. श्रीनिवासय्यंगार् द्वारा लब्धः। आप्रथमपरिच्छेदसमाप्ति ग्रन्थाक्षरैरनन्तरमान्तमान्ध्राक्षरैश्च लिखितोऽस्ति।

एतत्प्रबन्धकर्तॄन् एतदीयकाव्यनाटकादिग्रन्थांश्चाधिकृत्य वक्तव्यास्सर्वे विषयाः कीर्तिशेषैः श्री डाक्टर् एम् कृष्णमाचार्यैःस्वीये संस्कृतग्रन्थजातचरिते (Classical Sanskrit Literature para 529) निरूपिता इति तत्रैव सर्वं द्रष्टव्यम्।

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अयं च ग्रन्थः, सुप्रसिद्धप्रभावैः अद्वैतविद्याचार्यैर्महामीमांसकैः श्रीअप्पयदीक्षितैर्विरचिते विधिरसायनाख्यग्रन्थे उक्तानां अपूर्वनियमपरिसंख्यारूपविधित्रयलक्षणाद्याक्षेपाणां परिहारप्रदर्शनपरः । प्रबन्धा चामुं ग्रन्थं स्वस्वभावसिद्धसारल्यप्रासादिकाव्यशैलीमजहदेव प्रबन्धयति । अप्पयदीक्षितानां स्थितिः षोडशशतके (16 A. D.) एषां च सप्तदशशतकपूर्वार्धे (17 A. D.) इति विमर्शकैर्निर्णीतमस्ति ।

एवं विधिरसायनोक्ताक्षेपाणां मीमांसाचार्येण श्रीखण्डदेवेनापि भाट्टकौस्तुभ भाट्टदीपिकादिषु लेशतः परिहारः प्रदर्शितोऽस्ति । यथा भाट्टकौस्तुभे मन्त्राधिकरणे (1-2-4) "अत्र च परिसंख्यादिलक्षणेषु विधिरसायनोक्तदूषणानवकाशार्थमेव यतितव्यम् । .... अतश्चोक्तलक्षणानां तदुदाहरणानां च वार्तिकाद्युक्तानामनुपपत्त्यभावात् विधिरसायनोक्त लक्षणाक्षेपः उदाहरणाक्षेपश्च न संञ्च्छेते" ॥ इति । भाट्टदीपिकायामपि तत्रैव— "एतेषाञ्चोपाधीनां क्वचिदुदाहरणे साङ्कर्येऽपि न दोष इति न विधिरसायनोक्तलक्षणदूषणावकाशः" । इति ।—

K. SATAKOPACHARI

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REVIEWS

I. Annual Report on Kannada Research in Bombay Province for the year 1939–40. By R. S. Panchamukhi, M.A., Director of Kannada Reseach, Dharwar pp. VII and 132. Price: Rs. 4/-.

II. Karnatak Inscriptions. Vol. I. Ed. by R. S. Panchamukhi, M.A., Director of Kannada Research, Bombay Province, Kannada Research Office, Dharwar. pp. xxi and 180, 1941. Price Rs. 4/-.

III. Three Lectures: K. V. Subramanya Aiyar, Kannada Research Lectures Series No. 2, Kannada Research Office, Dharwar, 1941. pp. 114.

The above report is a valuable conspectus of the work done by the newly founded Kannada Research Department, situated at Dharwar. Mr. R. S. Panchamukhi must be warmly commended for the amount of spade work he has done in every line. Monuments and mounds have been inspected, antiquities have been collected, inscriptions which have been previously left unnoticed have been collected and imprints taken. He also added some old manuscripts to the Library. The iconographical material pertaining to Jainism has been surveyed and some excellent reproductions adorn the volume. Mr. Panchamukhi throws some interesting light on Kinnara Iconography (Vide, his paper to the X All-India Oriental Conference 1940) and on the " Kukkuṭōraga-Vāhana " and points out how both Monier Williams and B. C. Bhattacharya's meanings are misleading. (p. 92).

The second volume under notice is the first of its series to be issued by the Director of Kannada Research and covers roughly ten centuries. These inscriptions, 69 in number, have been collected from the Districts of Dharwar, Bijapur, Belgaum and North Kanara. These inscriptions have been edited and arranged chronologically. The Director has given useful introductions and has at some places tried to amend the views of previous scholars and paleographical experts. He has given a new meaning to the word " Adhi-ṣṭhāna," as " a chief religious establishment or centre " (p. v.). Equally important is the new light thrown on the Rāṣṭrakūṭa History by the inscription No. 16, to which Mr. Panchamukhi draws the attention of historian. The volume is well got-up and the plates have come out well.

Regarding the third work, the Director of Kannada Research, Mr. Panchamukhi, in introducing the above work to the public, speaks

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about the 'Special Value' of these lectures by the retired Superintendent of Epigraphy to Research students in the field. Being an infant institution, there is always a great necessity to get the the experts in the handling of materials of all kinds, to speak to the novices in the field. In the first lecture Mr Subramanya Aiyar insists upon the need for earnest, painstaking, unprejudiced or rather open-minded workers who would be able to bring to bear upon facts always an alert and receptive mind. The second factor that plays an important rôle in the study of ancient documents is not merely literary competence but also an understanding of the development of colloquial usage, and more than all, a wide and correct understanding and memory for Purāṇic Mythology and Philosophy and Smṛtis. Indeed we can say, the 'all-in-expert' is what is needed. At least, every worker should possess wide capacity, intelligence and precision and conservativeness in judgment or at least achieve it by practice and training.

In the second and third lectures Mr. Subramanya Aiyar attempts to throw light on about ten dark spots in the History of the Rāṣṭrakuṭās who played an important rôle in Kannada History. His opinions are worthy of close inspection.

What we notice as the chief merit of these lectures is that the lecturer has been more than successful in following the instructions he had given in the first lecture. He has taken into consideration even the so-called spurious documents, and has tried to show that these 'spurious' documents are capable of throwing sufficient light on certain aspects. "Even supposing the records are really spurious or forged, one has to see *in what respects* they are unworthy of credence" (italics mine). It is a favourite device of a class of thinkers to dub anything that does not fit in with their pet theory or is unintelligible to them, as interpolated, forged or spurious. It is against this that Mr. A. Subramanya Aiyar warns the researcher. He himself shows that some of the Kannada records of the Western Gangas, have really been able to shed light on their history. There are many interesting points made out by Mr. Subramanya Aiyar, especially regarding the origins of the Rāṣṭrakūṭas and their relationship to the Cālukyas. He also shows that the interpretation of terms like *anya saṁstham* used in connection with Govinda II and Dhruva should be construed in a manner that takes into consideration the whole relationship between the brothers. The main contention of Mr. Subramanya Aiyar seems to be served. Though fratricidal warfare has never been altogether ruled out of History in India, it is impossible to hold that *all* successions to the throne in the Rāṣṭrakūṭa family were attended by warfare and disputes. This reading of the Rāṣṭrakūṭa History by

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some modern historians is possibly due to the nearby stories of struggles for the throne in the Moghul Period. The contention of Mr. Subramanya Aiyar is that this reading of the situation is wrong and that in fact there was perfect amity and goodwill between the members and several rulers of the family, not only of the main branch of Mālkhed but between the chiefs of the Gujerāt and Mālkhed as well. These lectures should prove valuable to students of ancient Indian History for the method of approach the lecturer has adopted.

K. C. VARADACHARI

EARLY ARYANS IN GUJARATA. By K. M. Munshi., B.A., LL.B. Thakkar Vassanji Madhavji Lectures. 1939. University of Bombay, pp. 120.

Mr. K. M. Munshi, a former Minister of the Bombay Government, is well known as an author of repute in Gujarāti Literature and as one of the founders of the Bharatīya Vidyā Mandir, Bombay. His interests are vast, and in these lectures he has become the Historian of Gujarāt, his province. He proceeds to lay down the canons of interpretation of Paurāṇic History, and rightly seeks in the earliest writings of India, the Vedas and the Brāhmaṇas, historical materials for his study. He finds that there have been many Āryan clans, some strictly conservative and others endowed with 'wanderlust'. The first out-post for his investigation is the paurāṇic tradition of the Dāśarajña, the battle of the ten Kings, which is also recorded in the Ṛg V. III 33; 53; VII. 18. We find also in these the expression of the rivalry between Viśvāmitras and Vaśiṣṭhas, and of the Bhṛgus who lined up with the Viśvāmitras against the Vaśiṣṭhas. It would be proper to ask ourselves in this connection a question how *Vyāsa*, a *Vāśiṣṭhāri*, wrote or edited the *Mh. B.* so as to make it what Dr. V. S. Sukthankar calls a Bhārgava Epic. Mr. Munshi then traces the History of Gujarāt—*Ānarta*. The first historical person to be associated with it is Cyavana and Śaryatā Mānava (son of Manu) whose son Ānarta gave the name to Gujarāt. That Bhṛgu-Kaccha (Broach) goes by that name is sufficient evidence to show that Bhṛgus were closely connected with Gujarāt. Later Haihayas came to be associated with it. Then he sketches the importance of Haihaya domination, under their mighty Arjuna Kārta Vīrya, and his defeat at the hands of Paraśu Rāma. This conflict between Bhṛgus and Haihayas,—so-called war between Brāhmans and Kṣatriyas—

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is testified to. The conflict is evidenced by the Atharvaṇa Veda V. 18. 8-10; V. 19.1.

The value of Mr. Munshi's illuminating study on early Indian History is of capital importance, and if only such studies are carried on in respect of other areas of Āryāvarta too, we would be enabled to reconstruct a continuous history. Above all, one thing emerges, that the Vedic, Brāhmaṇic and Paurāṇic traditions are not to be deemed to be speculative fables and mere myths, but are valid sources of information.

It has been planned to bring out a correct and complete history of India under the Chairmanship of Dr. Rajendraprasad some years ago. It would be necessary to see that early Indian History, Northern and Southern, does not suffer from that peculiar malady of modern scholars, which, thank God is fast vanishing, to reconstruct it without bias, without equivocation and without fear.

A summary of these lectures appeared in Bhāratīya Vidyā Vol. 1 p. 79. These lectures pave the way to an integrated study. Such studies are welcome, provocative, and indispensable.

K. C. VARADACHARI

VANA-PARVA FASCICULE 1. MAHABHARATA; edited by V. S. Sukthankar, M.A., Ph.D. Bhandarkar Oriental Research Institute, Poona, 1941.

The Vana-Parvan, the first fascicule of which is now before us, has been critically edited by Dr. V. S. Sukthankar himself, on the well established lines laid down by him as General Editor of this Critical Edition. This runs up to the 154 chapter of the Parvan. The second fascicule is awaiting publication. The Editor remarks that this Vana Parvan is important. Indeed in some respects this is valuable for students of Sociology and Mythology. The famous Nalopakhyāna, to which the editor draws pointed attention in this edition, differs in some respects from other editions. I find that some variations utilised by Monier Williams are not collated in this edition, though at many places invariably the learned editor has drawn his wavy lines and given his suggested readings.

The second fascicule when it is published will complete this Parvan. One cannot overpraise either the industry or devotion or the get-up of this enterprise. Dr. Sukthankar has added one more solid proof to his own genius for editing the Mahābhārata.

K. C. VARADACHARI

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QUARTERLY JOURNAL OF THE MYTHIC SOCIETY. Śrī Krishnarāja Memorial Number. January—April, 1941.

The Śrī Krishnarāja Memorial Number of Journal of the Mythic Society, contains a life sketch of one of the Enlightened Ruling Princes of Mysore—who passed away, under whose loving care and inspiration the state progressed from an almost non-industrial condition to the condition of a very advanced industrial state. Most important Seats of learning have thriven under the encouragement of this Philosopher-Prince. The Research Institutes of Science as well as Arts have every reason to look up to him as one of their few benefactors. Mysore State had always a close link with the Deity at Tirumalai.

The Memorial Number contains messages and appreciations of the late Mahārāja from eminent politicians. Dr. S. Krishnasvami Aiyangar has given a brief history of Mysore. Prof. B. M. Śrīkaṇṭaih surveys the growth of the Kannada Movement during the period of the late Mahārāja. There are interesting articles on the Archœology in Mysore, and Buddhism in Mysore. That on the Evolution of Gaṇḍabheruṇḍa by Śrīkaṇṭaih Sāstri is well worth study.

The Historical articles on the Shivāji's invasion of Mysore and his defeat at the hands of Chikkadevarāya, Mysore under Haiderāli, Contribution of Mysore to Vaiṣṇavism, show how much Mysore has played its allotted part in the spiritual and material economy of South India.

The Volume is a sumptuous production.

K. C. VARADACHARI

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1. SAMKSHIPTA-SIVA-PUJAVIDHI. Cidire Maṭha Vira-bhadra Sarma: pp. 25.

2. VIRASAIVA-MAHATMULU (Vīraśaiva Great Men) by Kāśīnātha Śāstri. Tr. from Kannada by Maṭham Virayya. pp. 72. Siva dharma Granthamala, Secunderabad (Deccan).

The first book is a small work containing the details of daily worship of Śiva according to Vīraśaiva tenets. The directions for each rite are in Telugu language while the mantras are in Sanskrit. It is published in the series of Śivadharma-granthamāla, No. viii.

The Second book issued is the IXth number of same Śivadharma Granthamāla. It is a translation from work of Pandit Sri Kāsinatha

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Sastri rendered into Telugu by Maṭham Siddhi Vīrayyā Gāru. This work contains the traditional history of 32 Vīraśaiva saints and Ācāryas. In certain cases of later saints, epigraphical authorities are cited. The account of each ācārya is meagre and the publisher expresses sincere desire to obtain and publish their history elaborately. Among these teachers, Renukācārya, Darukācārya, Ekorāma, Śivayogi, Mallikārjuna Śiva, Halāyudha, Śrīpati, and Udbhatārādhya excite interest in research scholars outside Vīraśaiva tradition. Printing and get up quite suit the subject and extent.

M. RAMAKRISHNA KAVI

KANNADA NADINA KATHEGALU (Stories relating to the Kanarese country). By Nārāyaṇa Śarma. Karnātak Itihāsa Saṁśodhaka Maṇḍala Rajata Mahōtsava Granthamāla, Dharwar. pp. 162.

It is a small beautiful textbook in Kanarese language printed in bold type, written in easy elegant style. It was compiled by Mr. Narayana Sarma and published as second of the Silver Jubilee by the Karnātaka Itihāsa Saṁśodhaka Maṇḍala, Dharwar. Though the title of the book bears an humble name, stories *(Kathegalu)*, major part of the work contains the history of sovereigns who ruled over Kanarese Kingdoms and of their ministers and warriors. The book furnishes an interesting and instructive reading even to a general reader. Stories of chivalrous men and women who sacrificed their lives for patriotism or religion are set forth vividly and appealingly and the selection of the stories are from men of all stations of life irrespective of the religion they profess. The reader cannot but appreciate this impartiality in the writer of historic tales. The book is moderately priced, Re. 0-12-0, and is a most suitable text-book for school-boys reading in Forms.

M. RAMAKRISHNA KAVI

BHARATIYA VIDYA PATRIKA: Ed. by Kanhayya Lal Munshi, [Published by Bhāratīya Vidyā Bhavan, Andheri, Bombay. Vol. I. No. 1. Śrāvan. 1998. Monthly. Annual subscription Rs. 2. Single copy As. 4.]

We heartily welcome the birth of a new monthly journal entitled 'Bhāratīya Vidyā Patrikā' devoted to the cause of Indology in all its branches. It has been started as an organ of the Bhāratīya Vidyā

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Bhavan', Andheri, Bombay, for the benefit and interest of Hindi speaking people of which there are quite a large number. The first number for Śravan, 1998, has been recently published. The opening article is a dissertation on 'Bhāratīya Vidyā' by the editor, Kanhayalal Munshi, in which the aims and objects of this magazine are stated. It contains a short thoughtful article namely "What is Dharma?" The other features of this journal are important news about inter-provincial and international literature, thoughts on literary progress, a monthly review of the books presented to the library and noting the various activities of the Bhavan. We wish it a large circulation.

N. Subramanya Sastri

Ancient Vijnaptipatras. By Jñānaratna Dr Hirananda Sastri, M.A., M.O.L., D. LITT., Ex-Director of Archaeology, Baroda State and Government Epigraphist for India (Retd.) pp. x+80. With a Foreword by Sir V. T. Kishnamachari, K.C.I.E. Baroda State Press, 1942. Price Rs 9—11—0.

This is Memoir No. I of Śrī-Pratāpasiṁha Mahārāja Rājyābhisheka Granthamālā, 'started to commemorate the accession to the *gādi* of His Highness the Mahārāja Pratāpasiṁha Gaekwad.' The series is intended to consist of 'Memoirs dealing with archaeology, painting, etc., in Gujarāt and adjoining areas and, generally, all cultural movements affecting Western India.' *Vijñaptipatras* are epistles 'written by one Jaina community (or *Chaturvidha-saṅgha*) of a locality to the religious head or Jaina-*ācārya* residing amongst another Jaina community or *Saṅgha* mentioning the pious deeds done by the inviters and requesting the invitee to come and help the inviters to perform meritorious acts in the coming year and to pardon them for the sins committed during the previous year.' The last day of the *Paryuṣaṇa* festival is very important for the Jains and is considered as the beginning of their religious year. It is on this day that every Jaina will think of his past deeds and takes a vow of performing virtuous deeds in the coming year. 'He will seek pardon for his sins directly or through letters, when the person whose pardon is sought is staying at a distance.' These letters are known as the *Vijñaptipatras*. It is a Śvetāmbara custom probably peculiar to the Śrīpūjyas or their followers. The Digambaras do not send such letters.' The *Vijñaptipatras* are in the form of scrolls. They consist of two parts, the pictorial part and the letter proper. In the first part all objects considered auspicious by the Jains are first painted and then the

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scenes from the city from which the epistle emanates and then the Jaina *ācaryas* and disciples. In the letter proper a traditional description of the place is given first and then the message proper followed by the signatures of the *saṅgha* of inviters. The descriptions of the localities in the text of the letter refer to the ruler of the country with allusions to local events. The pictures also supply interesting details regarding arts and crafts. Herein lies the importance of the epistles. They are a veritable storehouse of the local and social history of the place of their origin. The body of the letter is written sometimes in Sanskrit, sometimes in Prākrit or the local vernacular. The epistles are therefore very important for the Philologist in as much as they supply material for the linguistic study of the local dialects. The present Memoir therefore should be welcomed by all students of history as it reveals to the world a new and 'a fertile source of Indian History which has not yet been tapped.' It is a happy augury that the accession to the *gādi* of the ruler of a foremost state in India should be commemorated by the publication of a new series of works most vital to the history of a part of this country. It is in the fitness of things that Sir V. T. Krishnamachari, Dewan of the state, should introduce a Memoir which opens a new field of research.

The Memoir is divided into four chapters. The first is in the form of an introduction giving a short account of Jainism as the material dealt with in the Memoir is *Jaina*. The second chapter supplies us with a general description of the *Vijñaptipatras*, their antiquity, script, language, place of origin, main object, size and material. It is interesting to note that some of them were composed in high-flown Sanskrit verses imitating those of Kālidāsa and consisting of *bandhas* or *samasyā-pūraṇas*. The customary rules regarding the writing of the epistles preceded by the method of writing, decorating and folding letters in Ancient India are detailed in the third chapter. Incidentally the importance of these epistles is also touched upon in the same chapter. A detailed exposition of the contents of the epistles examined by the author forms the subject of the fourth and biggest chapter of the book. In all, 24 *Vijñaptipatras* have been described in the Memoir. The persons from whom they were obtained for examination are mentioned in the Preface to the volume. There is an Appendix on some old Indian letters and an Index of proper names at the end. The book contains copious illustrations (some in tri-colour) of the epistles which supply the reader with a vivid idea of their nature and contents. The printing and get-up of the volume leave nothing to be desired but the

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English rendering of certain phrases is not always happy, as e.g. *protector of Dharma like Karṇa* for करणनि परी त्यांगी, and *of them some want the elephants of the enemy and his treasure* for एतेषां मध्ये केचिद्रेः कोषदण्डाभ्यामर्थिनः । The form चंद्रमाः given among other words quoted in their stem-form jars upon the ear. The dates assigned to Viśākhadatta (5th century A.D.) and Kṣemendra (7th century A.D.) are far from satisfactory. In a purely Oriental publication like the present one, the transliteration of ष by *sh* and च्छ by *chchh* is monstrous. But these minor shortcomings cannot impair the value of the publication which opens a new field of research and we eagerly look forward for the publication of new Memoirs in this important series commemorating the accession of H. H. the Mahārāja Śrī Pratāpasiṁha Gaekwad of Baroda to the *gādi* of the State.

P. V. R.

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ANNALS

In the presence of the staff and the students of the Śrī Veṅkaṭeśvara Sanskrit College and of the Commissioner, Tirumalai-Tirupati Devasthanams, Rao Bahadur V. Raghunatha Reddy Garu, President of the T. T. Devasthanams Committee, unveiled, on 3rd November 1942, the portrait of the late Prabhala Sundararamayya Garu, B.A., B.L., who made a donation to the College of Rs. 1,250/– for the award of a gold medal from its interest to the student of the Telugu Vidvān Class who stands first among the students of this College. Sri Prabhala Venkata Subbamma, widow of the donor, was present on the occasion. The Director in a short speech referred to the charities of the donor and requested the President to unveil the portrait, which would be hung in the College.

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Sri N. S. Rajagopalatatacharya, Siromani, and Sri V. Narasimhatatacharya, Siromanī, are appointed Research Fellows in Sanskrit in the Institute for a period of two years from the 15th October 1942. The former is engaged in editing the *Kāśyapasaṁhitā* for the *Sri Venkatesvara Oriental Series* and in writing a thesis on the Pāñcarātra Āgama. The latter is editing the *Śrībhāṣyaprakāśikā* for the *Sri Venkatesvara Oriental Series* and writing a thesis on the *Taittirīya Ākhyāyikas.*

*　　*　　*　　*

The Director is engaged in a critical study of the Deśi words in Trivikrama's Grammar and other Prākrit works, and in comparing them with Dravidian words.

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கற்பனைச் சித்திரம்.

BY

VIDVAN K. S. VISVANATHA SASTRI; P.O.L.

தோற்றுவாய்.

இவ்வுலகத் தோற்றமோ யாவற்றினும் மேம்பட்டதொரு சித்திரக் காட்சி யளிப்பதாகும். சித்திரம் வல்லானோர் ஓவியக்காரன் காண்போரது கண்ணுங் கருத்துங் கவருந் தன்மையவான நல்லோவியங்களை நலம் பெற வமைக்கின்றான். இயற்கை யன்னையோ நமது கண்ணுங் கருத்துந் தன்மயமாக்கவல்ல இவ்வுலகியற் பொருட்காட்சியை இடையறாது தோற்றுவித்துக் கொண்டே இருக்கின்றாள். இதனால் எண்ணிலடங்காத இயற்கைக் காட்சிகள் பல இடைவிடாது தோன்றிக் கொண்டே இருக்கின்றன. அவற்றினை யாங்காங்கு கண்டுணர்ந்து இன்பக் கடலிற்றிளைப்பார் பலர். அவருள்ளும் பலர் தாம் இன்புறுகின்ற அவ்வளவிலேயே அமைந்து விடுகின்றனர். "தாமின் புறுவ துலகின் புறக்கண்டு - காமுறுவர் கற்றறிந் தார்" (குறள், 399) என்பதற்கேற்ப அவ்வின்பத்தைப் பிறருக்கும் அளித்துதவ முற்படுவார் ஒரு சிலரே. இப்பணியில் முதன்மை வாய்ந்தோர் புலவரும் ஓவியக்காரருமே யாவர். ஓவியக்காரர் புனைகின்ற கண்கவரோவியம் போலச் சிந்தையுஞ் செவியுஞ் சேரத் திளைக்குஞ் சொல்லோவியங் கொண்டு நனி மகிழ்வளிப்பார் நல்லிசைப் புலவர். இம்முறையிற் காணுங் காற் புலவர் பெருமக்கள் புனைகின்ற தோரோர் செய்யுளுமே ஓரோர் சித்திரமாய்த் திகழ்வதும் புலனாம்.

இஃதிற்றாகச் செய்யுளென்பது இயற்கைக் காட்சியின் சொல்லோவியமே என்பது போதருமன்றோ! ஓவியம் வரைவோன் உரிய நிறங் கொண்டு ஒழுங்குறத்தீற்றி ஓவியத்தை அழகுபடுத்துகின்றான். புலவனும் ஓவியக்காரனே பொருளுக்கேற்ற நன்சொற் புனைந்து சொல்லோவியமாம் செய்யுளை அணிபெற வமைக்கின்றான். கவியினால் இயற்றப் பெறுங் காரணத்தினாற் செய்யுளுங் காவியமெனப் பெயர்பெறுவதாயிற்று. இதனை உன்னுமிடத்துக் கவியே தந்தை; காவியமே மகன் என்னலாம். "தந்தை யறிவு மகனறிவு" எனப்படுதலின் கவித் தந்தையின் அறிவுத் திறத்தைக் காவியப் புதல்வன் கொண்டு விளங்குவது மியல்பே. மற்றுங் கவியின் பூதவுடல் மறைந்துவிட்ட காலத்தும் அப்புலவர்களின் புகழுடம்பா யமைந்த இக்காவியமே என்றும் பொன்றாது நிற்பதொன்றாகின்றது.

இத்தகைய படைப்பாற்றல் மிகுந்த புலவர்களுக்கு மலரவனும் ஈடாவதில்லையாம். மலரவனது படைப்பிலுள்ள உடம்புகளெல்லாம் வெற்றுடம்புகளேயாம். அவை மாய்ந்தும் அழிவனவாம். கவிப் படைப்பிலுள்ள உடம்புகளோ புகழ்கொண்டு என்றும் அழியா திருப்பனவாம். இதற்குக் குமரகுருபரரும் சான்று பகர்கின்றனர்.

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"மலரவன்செய்
வெற்றுடம்பு மாய்வனபோல் மாயா புகழ்கொண்டு
மற்றிவர் செய்யு முடம்பு." (நீதிநெறி - 7)

என்பதே அப்பெரியாரது திருவாக்காகும்.

இப்புகழுடம்பே நிறைந்த காவிய வுலகத்திலேயே நமது கற்பனைக் கட்டழகி காணப்பெறுகின்றனள். அந் நங்கை யார்? எப்பொழுது தோன்றினள்? எவ்வாறு வளர்கின்றனள்? என்செய்கின்றனள்? என்றெல்லாம் நம் மனத்தகத் தெழுவதும் இயல்பே. இவற்றிற்குரிய விடைகளை நாடிக் கொள்வதே இக்கட்டுரையின் நோக்கமாகும்.

கற்பனைத் தோற்றம்.

இயற்கைத் தோற்றமோ மக்களுக்கு இயற்கையாகவே காட்சி அளித்துக் கொண்டிருக்கின்றது. புலவர்களுக்கோ அம்மட்டுமே யன்றி அவர்களைச் சிறந்த சொல்லோவியக்காரர்களாகச் செய்கின்ற நல்லாசிரியனாகவும் அமைகின்றது. நாம் தினந்தோறும் காண்பதொரு காட்சியையே எடுத்துக் காட்டாகக் கொள்வோம். அகன்று பரந்து கிடக்கின்றது ஆகாயவெளி. அங்கே இரவெல்லாம் இருள் செறிந்து நிற்கின்றது. விடியற்காலத்தில் வெய்யோனொளி அவ்விருளைப் பருகுவதுபோல விரைவிற் பரவுகின்றது. மேலும் அதனை முற்றிலும் சீத்து அகற்றுகின்றது அவ்வொளி. இவ்வாறு தன்னொளியைப் பரப்பிக் கொண்டே எழுகின்றான் பகலவன். இந் நிகழ்ச்சி தினந்தோறும் நமது கண்முன்னே நிகழ்ந்து கொண்டேதா னிருக்கின்றது. ஆயினும் அஃதொரு புலவருள்ளத்திற் பதிந்தவளவில் அஃதோர் சொல்லோவியமாகப் பொங்கி யெழுகின்றது. அவ்வாறெழுந்த தோர் சொல்லோவியப் பகுதியினையுங் காண்க. அது :—

"அகலிரு விசும்பிற் பாயிருள் பருகிப்
பகல்கான் றெழுதரும் பல்கதிர்ப் பரிதி" (பெரும்பாண்—1 - 2)

என்பதே யாகும். இவ்வாறு சொல்லோவியம் பிறத்தற் கிடமாய புலவரது பொன் னுள்ளமே நமது கற்பனைச் செல்வியின் பிறப்பிடமாகும். இவ்வகையிற் காவியச் செல்வனும் கற்பனைச் செல்வியும் உடன் பிறந்தோர்களே என்னலாம். காவியமாம் ஓவியவுலகிற் கற்பனைக் கட்டழகியே காண்போர் மனதைக் கவர்கின்றவளாகின்றாள். இயற்கைக் காட்சி யொன்று புலவரதுள்ளத்திற் பதியுங்கால் அப் புலவரதுள்ளம் தன்னகத் தெழுந்த உணர்ச்சி வலியால் ஒரு செயற்கைக் கருத்தையும் அதனோடு பிணைத்துவிடுகின்றது. அச் செயற்கைக் கருத்துங்கூட அவ் வியற்கைக் காட்சியோடு ஒன்றி அழகியதோர் சொல்லோவியமாக அங்கிருந்து வெளிப்படுகின்றது.

இங்கே தந்துள்ள "அகலிரு விசும்பின்" என்னும் இச்சொல்லோவியப்பகுதியினையே காண்க. இருள் பருகுதற்குரியதொரு பொருள் போலவும், பரிதிக் கதிர் அதனைப் பருகுவது போலவும், பகலைக் கக்குவது போலவும், காட்சியளிக்கின்றது இச்சொல்லோவியம். இவ்வாறு புனைந்து காட்டு

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வது புலவரது புலமைத் திறமன்றோ! இப் புனைவுகளையே நாம் கற்பனையென்றழைக்கின்றோம்.

இக்கற்பனை ஒப்பனையாள் தோன்றிய காலந்தான் யாது? அவள் அன்றுந் தோன்றினாள். இன்றுந் தோன்றுகின்றாள். இனியுந் தோன்றுவாள். எப்பொழுதுந் தோன்றிக்கொண்டே இருக்கின்றாள். மக்கள் என்று தோன்றினார்களோ, அவர்கள் இயற்கையோடொன்றி, என்று வாழத் தொடங்கினார்களோ அன்று தொடங்கி அவளும் பிறந்துகொண்டேதான் இருக்கின்றாள். ஆனால் அவள் என்றும் மாறா இளமை வாய்ந்தவள். அவ் வப்பொழுது புதிய புதிய நலன் பல கொண்டு தோன்றி மக்களை மகிழ் வித்துக் கொண்டிருக்கின்றாள். அச் செல்வியின் நலனை முற்றுமனுபவித் தவரோ எவருமிலர். இயம்புதற்கரிய சிறப்பு வாய்ந்த அக் கற்பனைத் தோற்றங்களுள் எண்ணிறந்தன மறைந்தன போக எஞ்சியவற்றுள் நமது கண்ணிற் படுவன ஒரு சிலவே யாம். ஆயினும் அவ்வளவிலேயே அளவிலா ஆனந்த மளிப்பவளாகின்றாள் அக் கற்பனைச் செல்வி. உதாரணமாக மழைச் சித்திரம் ஒன்றில் அவள் எங்ஙெந்த விதமாகத் தோன்றி எவ்வெவ் விதமாக இன்பமளிக்கின்றன ளென்பதைக் காண்போம்.

மழைச் சிறப்பு.

இக் கற்பனைக் கட்டழகி காட்சியளிக்குமிடம் காவியமாம் சொல்லோவியக் களஞ்சியமே என்பதனை முன்னரே அறிந்தோம். இக் காவிய வுலகில் மழையோவிய மொன்று முதலிடம் பெற்றுள்ளது. அதற்குற்ற காரணந்தான் யாதெனின் அம்மழையின் இணையற்ற வியற்கைக் காட்சி கவிகளின் மனதைக் கொள்ளை கொண்டிருப்பதேயாகும். அச் சிறப்பியல்பினையுஞ் சிறிது காண்போம். நீருண்ட மேகங்கள் மலையிற் படிவதும் மழையைப் பொழிவதுமாகிய நிகழ்ச்சிகளெல்லாம் நாம் அடிக்கடி காணுங் காட்சிகளே. புலவர்களின் பொன்னுள்ளமோ அவற்றைச் சிறந்த சொல்லோவியமாகப் புனைந்து தோற்றுவிக்கின்றது. அவ் வோவியத்தின் வாயிலாக அரிய உண்மைகளையும் எடுத்துக் காட்டுகின்றது. "உயிர் வினை வழியே செல்வது" என்னுமுண்மையை விளங்கக் கூறுமிடத்துக் கணியன் பூங்குன்றனா ரென்னும் புலவரொருவர், இவ்வுண்மை விளங்குமாறு,

"வானந் தண்டுளி தலைஇ யானது
கல்பொரு திரங்கு மல்லற் பேரி யாற்று
நீர்வழிப் படூஉம் புணைபோ லாருயிர்
முறைவழிப் படூஉ மென்பது திறவோர்
காட்சியிற் றெளிந்தனம்........." (புறம் - 192)

என்ற தமது சொல்லோவியப் பகுதியை அழகுபெற வமைக்கின்றனர்.

அன்றியும் அம்மழையின் ஈகைத் தன்மை நம் புலவர் பெருமக்களின் புலமை யுள்ளத்தைப் பெரிதுங் கவர்ந்து நிற்கின்ற அச் சிறப்பு மிகவும் பாராட்டுதற்குரிய தொன்றாம்.

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"கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்
டென்னாற்றுங் கொல்லோ வுலகு" (குறள் - 211.)

என்று பொய்யில் புலவராய வள்ளுவர் பெருமான் மழையின் வள்ளன்மையைப் புகழ்ந்து பாராட்டுகின்றனர். இம் மட்டோடு நில்லாது வான் சிறப்பை ஒரு அதிகாரமாகவும் வகுத்துரைத்தனர். மற்றைப் புலவர் பெருமக்களுங்கூட

"மழை சுரந்தன்ன வீகை" (மலைபடு - 580)

என்றும்

"ஓவாதீயும் மாரி வண்கை" (குறுந் - 91)

என்றும்.

"மாரி யன்ன வண்மையிற் சொரிந்து" (புறம் - 397)

என்றும் வள்ளன்மையைச் சிறப்பிக்க நேர்ந்த விடங்களிலெல்லாம் மழையினையே எடுத்துக் காட்டாகப் பெரிதும் அமைத்துச் சென்றனர்.

மற்றும் பாரியினது வண்மையால் அளவு கடந்த வுவகையெய்திய கபிலர் அப் பாரியைப் புகழ்ந்துரைக்க விழைகின்றனர். அவ் வள்ளலைப் புலவர் பலர் புகழ்ந்துரைப்பது அவரது நினைவிற்கு வருகின்றது. அந் நிலையில் அவ்வீகைச்சிறப்பே பழிப்பது போன்றதொரு புகழ்ச்சிச் சித்திரமாக வமைந்து விடுகின்றது. அச் சித்திரம் வருமாறு :—

"பாரி பாரி யென்றுபல வேத்தி
யொருவற் புகழ்வர் செந்நாப் புலவர்
பாரி யொருவனு மல்லன்
மாரியு முண்டீண் டுலகுபுரப் பதுவே." (புறம் - 107)

உலகு புரத்தற்கு பாரியுமொன்றிருக்கப் பாரி யொருவனையே செந்நாப் புலவர் என் புகழ்கின்றனர்? என்று பழிப்பது போலக் காணப் படினும் பாரியின் வண்மை மாரியின் வண்மையைக் காட்டிலும் மேம்பட்டதாகுமென்ற புகழ்ச்சியுப் தொனித்துக் கொண்டேதானிருக்கின்றது. இங்கு மாரியின் வண்மை எத் துணை பயனுடையதாகக் காணப்படுகின்ற தென்பதை அன்பர்கள் கூர்ந்து காண்பார்களாக.

இன்னும் பரணரென்னும் புலவர் ஒருவர் கூறுவதையுங் காண்போம். வையாவிக்கோப்பெரும்பேகன் என்ற வள்ளலின் வள்ளன்மையைப் புகழ்ந்து பேசத் தொடங்குகின்றார் அவர். அப்பொழுது

"அறுகுளத் துகுத்து மகல்வயற் பொழிந்தும்
உறுமிடத் துதவா துவர்நில மூட்டியும்
வரையா மரபின் மாரி போல" (புறம் - 142)

என்று மழையை உபமானமாக எடுத்துக் காட்டி அவ் வள்ளல் வரையாத ஈகைச் சிறப்பு வாய்ந்தவனென்பதை விளக்கிச் செல்கின்றனர். மழை, வற்றிய குளத்தின்கண்ணும் பெய்கின்றதாம். அகன்ற விளைவயலின் கண்ணுஞ் சொரிகின்றதாம். அன்றிக் களர்நிலத்தின் கண்ணுங் கவிழ்க்கின்ற

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தாம். இவ்விதமாக இவர்க்குக் கொடுத்தல் தக்கது, இவர்க்குக் கொடுப்பது தகாது என்ற வேறுபாடு இல்லாமலே அனைவர்க்கும் அளவின்றிக் கொடுத்துக் கொண்டிருக்கின்றானும் பேகனென்னும் பெருவள்ளல். அவனது வள்ளன்மையை வளம்படக் காட்டுதற்கு எத்துணை சிறந்ததோருதவி செய்து நிற்கின்றது மழை?

அகப்பொருட்டுறைகட்கு அருந்துணையாவது.

அன்றியும், அகப்பொருட்டுறைகளை அழகுறப் புனையும் புலவர்பெருந்தகையோர்க்குப் பேருதவி புரியும் பெருந் துணையாய் நிற்பதும் மழையேயாம். ஒத்த அன்பினளாய தலைவியின்பாற் கரைகடந்த காதல் கொண்டுளானாயினும் பொருள்வயிற்பிரிவு முதலிய பல்வகைப் பிரிவும் தலைவன்மாட்டு நிகழ்வதெவ்வகையினுந் தடுக்கப் படாததாகின்றது. தலைவன் பிரிந்துசெல்லுங்கால் திரும்பிவருங் காலத்தையுங் குறித்துக் குறித்தகாலத்திற் றவறாது வருவேனென்றுங் கூறிச் செல்கின்றான். அவன் குறித்துச் செல்லுங்காலங்களுட் பெரும்பாலுங் கார்காலம் பெருவாவிற்றாம். அவ்வாறு அவன் பிரிந்து சென்றவிடத்து அத்தலைவனது பிரிவு தலைவிக்காற்றொணாத் துன்பத்தை யளிக்கின்றது. இதற்கிடையில் அவன் குறித்துச் சென்ற கார்ப் பருவமுங் குறுகிவிடுகின்றது. நீருண்ட மேகங்கள் மலைமேல் வந்து படிந்து முழங்குகின்றன. அதுகொண்டு மயில்கள் அகவுகின்றன. வானத்தை நிமிர்ந்து பார்க்கின்றாள் அத் தலைவி. கார்ப் பருவம் வருதற்கு முன்பே வந்து விடுகின்றேனென்று கூறிச் சென்றனர் தலைவர், அவரின்னும் வாவில்லையே என்று தலைவிக்குக் கவலை மிகுகின்றது. அவ்வளவிலேயே தோளெல்லாம் பசலை படர்ந்துவிடுகின்றது. இவ்வாறு அம்மழையைக் காணுந் தோறுங் காணுந்தோறும் பசலையை அவள்பால் தோற்றுவித்துக் கொண்டே இருக்கின்றது கார்ப்பருவக்காட்சி. இப்பருவாற் செய்தியைத் தலைவி தன் பாங்கிக்குக் கூறுவதைக் கேட்பீர்களாக :—

> " அணிநிற மஞ்ஞை யகவ விரங்கி
> மணிநிற மாமலைமேற் றாழ்ந்து—பணிமொழி
> கார்நீர்மை கொண்ட கலிவானங் காண்டொறும்
> பீர்நீர்மை கொண்டன தோள் " (ஐந்திணையைம்பது - 2)

என்று கூறுகின்றாள் தலைவி. அது கேட்ட பாங்கி தலைவியைத் தேற்றக் கருதுகின்றாள். இது கார்காலத்து வந்த மழையன்று பருவமல்லாப் பருவத்தில் வந்ததொன்றாம். அதற்காக நீ வருந்துதல் வேண்டாம் என்பாளாகிக்

> " கானன் றிகுளை நீர்கநின் படரே " (குறுந் - 251)

> " வம்புப் பெய்யுமான் மழையே வம்பன்று
> காரிது பருவ மாயின்
> வாரா ரோநங் காத லோரே." (குறுந் - 382)

என்றென்றவிதமாகவெல்லாந் தேற்றாவு செய்கின்றாள். இதனால் மட்டும்

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பருவரல் தீர்ந்து விடுகின்றதா? இல்லை. பின் யாது செய்வதென்று சிந்திக்கின்றாள் தோழி. உடனே மற்றோருபாயம் அவள் மனதில் உதிக்கின்றது. திரும்பவுங் கூறத் தொடங்குகின்றாள். நம் தலைவாது வரவை உணர்த்து தற்கே தூதாக வந்தது இம் மழை என்பாளாகிக்

" கடுங்கதிர் நல்கூரக் கார்செல்வ மெய்த
நெடுங்காடு நேர்சினை யீனக்—கொடுங்குழாய்
இன்னே வருவர் நமரென் றெழில்வானம்
மின்னு மவர்தூ துரைத்து" (கார்நாற் - 2)

என்கின்றாள். அது கேட்ட தலைவி ஒருவாறு ஆற்றியிருக்க முயல்கின்றாள்.

இவ்வாறு வரும் அகப் பொருட்டுறைகளி லெல்லாம் புலவர்களுக்கு மழை செய்யும் உதவி அளவில் அடங்காதது. இவ்விதமே பல்வகையிலுஞ் சிறந்து விளங்குகின்ற மேகங்கள் புலவர் பெருமக்களின் நல்லுள்ளத்தைக் கொள்ளைகொள்ளுகின்றன. அக்காரணத்தினாலேயே ஒவ்வொரு புலவரும் தமது சொல்லோவியத்துள் அதனைச் சேர்த்து அமைப்பதற்கு மறப்பதில்லை.

காலந்தோறுங் கற்பனையிற் காணும் மாறுபாடு.

இவ்விதமே பற்பல வகையிலும் புலவருள்ளத்தைக் கொள்ளைகொண்டு முளைத்தெழுந்த மழைக்காட்சி பரிபாடலுள் வையைத் தோற்றத்திற்கு முன் நின்று வையைச் சிறப்பாக அரும்பத் தொடங்கியது. பிற் காலத்துப் பெருங்காப்பியங்களிலும் இன்றியமையா நாட்டுச் சிறப்பிற்கு முதலுறுப் பாகவும் மலர்ந்தது. பிறகு ஆற்றுப்படலமென ஒரு தனி உறுப்பாகவுங் கனிந்தது. நம் புலவர்பெருமக்கள் புனைகின்ற இச் சொல்லோவியங்களுள் நங் கற்பனைச் செல்வியும் பல்வேறு வகையாகக் காட்சியளித்து நிற்கின்றாள். அதற்குற்ற காரணந்தான் யாதென்றாராய்வோமாயின் அந்தந்தக் காலவியல் பிற்கேற்றவாறு அமைந்துள்ள புலவர்களது மனநிலையே என்பது விளங்கா மற் போகாது. அந் நாளில் அன்னைதான் தன் மகவுக்குப் புலிப்பற்றாலியும் ஐம்படைத்தாலியுமணிந்து மகிழ்ந்தாளாயின் இன்று நம்மன்னை தன் சேய்க்கு என்னணிகின்றாள்? அக் காலத்திய நங்கை சங்குவளை அணிந்து விளங்கினளாயின் இக் காலத்திய மாதர்களும் அதனையே அணிந்து கொண் டிருக்கின்றார்களோ? இயற்கைத் தோற்றமுங் கூட மாறிமாறித் தானே காட்சி யளித்துக் கொண்டிருக்கின்றது. இவற்றையெல்லாங் கூர்ந்து காண் போமானாற் கற்பனைகளுங் கூட மாறுபட்டுக் கொண்டேதானெழுமென்பது சொல்லாமலே விளங்கும். அவ் வக்காலத்து மக்களின் மனப்பான்மைக் கேற்ப அச் செல்வி உற்றதொரு மாறுபாட்டையும் பெற்றே மக்களின் மனத்தை மகிழ்விக்கின்றாள் என்பது திண்ணம். இக் கருத்திற்குத் துணை செய்கின்ற ஒருசில பகுதிகள் இங்கே தரப்பெறுகின்றன.

மழைச் சித்திரம்.

பழைமையான மழையோவியங்களைக் காண்போமானால் அவைபெரும் பாலும் மழையின் இயற்கைக் காட்சியையே அளித்துக் கொண்டிருக்

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கின்றன. அடியிற்றாப்பெறும் மழையோவியங்களைக் காண்க :—

" காம்புடை விடாகஞ் சிலம்பப் பாம்புடன்
ஞேருங்குவரை மிளிர வாட்டி வீங்கு செலற்
கடுங்குரா லேற்றெடு கனை துளி தலைஇப்
பெயலா னுதே வானம்........." (நற் - 51)

" முழங்குகடன் முகந்த கமஞ்சூன் மாமழை
மாதிர நனந்தலை புதையப் பாஅய்
ஓங்குவரை மிளிர வாட்டிப் பாம்பெறிபு" (நற் - 347)

" நெடுவரை மருங்கிற் பாம்புபட விடிக்கும்
கடுவிசை யுருமின் கழறுகுரா லளைஇக்
காலொடு வந்த கமஞ்சூன் மாமழை" (குறுந் - 168)

" பெய்தகுன் றத்துப் பூநாறு தண்கலுழ்
மீமிசைத் தாஅய வீஇ சுமந்துவந்
திழிதரும் புனலும்......................
....
கால மாரி மாலை மாமழை
இன்னிசை யுருமின முரலும்" (குறுந் - 200)

" வானு ரெழிலி மழைவள னந்தத்
தேனுர் சிமைய மலையி னிழிதந்து" (பரிபாடற்றிரட்டு - திரு.)

" ....பாம்பின்
பைபட விடிக்குங் கடுங்குரா லேற்றெடு
ஆலி அழி துளி தலைஇக்
கால்வீழ்த் தன்றுநின் கதுப்புறழ் புயலே" (அகம் - 323)

" மாதிரம் புதையப் பாஅய்க் கால்வீழ்த்து
ஏறுடைப் பெருமழை பொழிந்தென........." (அகம் - 364)

எனவரும் இவ் வோவியங்களெல்லாம் முழங்குகடல் முகத்தலும் மாதிரம் புதையப் பரத்தலும் பாம்பட விடித்தலும் ஆலியோடு துளித்தலும் ஓங்குவரை மிளிர ஆட்டுதலும் போன்ற மழையினியல்புகளின் இயற்கைக் காட்சியே அளிக்கின்ற சித்திரங்களாக அமைந்துள்ளன. இவற்றை யெல்லாம் இடங்காட்டி விளக்கிக் கொண்டிருப்பது இவ் விடத்திற்கு வேண்டுவதின்றென விடுத்து மேற் செல்லுகின்றேன். இவைகளெல்லா மிவ்வாறிருக்கப் பரி பாடலிலுள்ள வையைப்பாடல்களோ இம் மழைக் காட்சியை வையைப் பெருக்கிற்கு முதன்மை செய்கின்றன. அப் பாடல்கள் தொடங்கும் வகையையுங் காண்க.

" நிறைகடன் முகந்துராய் நிறைந்துநீர் துளும்புந்தம்
பொறைதவிர் பசைவிடப் பொழிந்தன்று வானம்
நிலமறை வதுபோன் மலிர்புன றலைத்தலைஇ
மலைய வினங்கலங்க மலைய மயிலகவ

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மலைமாசு கழியக் கதழு மருவி யிழியும்
மலிநீ ரதர்பல கெழுவு தாழ்வரை
மாசில் பனுவற் புலவர் புகழ்புல
நாவிற் புனைந்த நன்கவிதை மாறாமை
மேவிப் பரந்து விரைந்து வினைநந்தத்
தாயிற்றே தண்ணம் புனல்" (பரி - 6)

" திரையிரும் பனிப்பௌவஞ் செவ்விதா வறமுகந்
துரவுரு முடன்றூர்ப்ப வூர்ப்பொறை கொள்ளாது
கரையுடை குளமெனக் கழன்றுவான் வயிறழிபு
வரைவரை தொடுத்த வயங்குவெள் ளருவி
இரவிருள் பகலாக விடமரிது செலவென்னாது
வலனிரங்கு முரசிற் றென்னவ ருள்ளிய
நிலனுற நிமிர்தானை நெடுநிரை நிவப்பன்ன
பெயலாற் பொலிந்து பெரும்புனல் பலநந்த
நலனந்த நாடணி நந்தப் புலனந்த
வந்தன்று வையைப் புனல்" (பரி - 7)

" மலைவரை மாலை யழிபெயல் காலைச்
செலவரை காணாக் கடறலைக் கூட
....
போந்தது வையைப் புனல்" (பரி - 10)

" புரைகெழு சையம் பொழிமழை தாழ
நெரிதரூஉம் வையைப் புனல்" (பரி - 11)

" வளிபொரு மின்னொடு வானிருள் பரப்பி
விளிவின்று கிளையொடு மேன்மலை முற்றித்
தளிபொழி சாரற் றதர்மலர் தாஅய்
....
நளிகடன் முன்னி யதுபோலுந் தீநீர்
வளிவரல் வையை வரவு" (பரி - 12)

" கடல்குறை படுத்தநீர் கல்குறைபட வெறிந்து
உடலே றுருமின மார்ப்ப மலைமாலை
முற்றுபு முற்றுபு பெய்துசூன் முதிர்முகில்
....
காலைக் கடல்படிந்து காய்கதிரோன் போயவழி
மாலை மலைமணந்து மண்டுயின்ற கங்குலான்
வானாற்று மழைதலைஇ..............." (பரி - 20)

என்றிவ்வாறு வருகின்றன. இவைகளுள் மேகநிரை நிறைகடல் அற முகந்து கொள்வதும் நீர் நிறைந்து துளும்புவதும் வானிடத்தே இருளைப் பாப்புவதும் 'இடி முழக்கோடு மின்னொளியையுந் தோற்றுவிப்பதும் நீர்ப்

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பொறை தாங்க மாட்டாமற் றவழ்ந்து சென்று தன் கிளையோடும் மேன் மலையை முற்றுவதும் கல் குறைபடுமாறு நீர்த்தாரைகளை வீசி யெறிவதும் இவ்வாறு பெய்த மழைநீர் கால் பல கொண்டோடிப் பெருகி வையையாகப் பாய்வதுமாகப் பெரும்பாலும் மழைச் சித்திரங்களெல்லாம் இயற்கை யோவிய மாகவே காணப்படுகின்றன. ஆனல் இங்கே காட்டப்போகும் அகநானூற் றுச் செய்யுளோ கற்பனைச் சித்திரிப்புங் கலந்து திகழ்கின்றது. இச் சித் திரிப்பே உவமை யணியாகவும் அமைகின்றது.

மழைச் சித்திரமும் உவமைத் தோற்றமும்.

மேலே குறிப்பிட்ட அகநானூற்றுச் செய்யுள் வருமாறு.

"ஆலங் கானத் தமர்கடந் துயர்த்த
வேலினும் பல்லூழ் மின்னி முரசென
மாயிரு விசும்பிற் கடியிடி பயிற்றி
நேர்கதிர் நிறைத்த நேமியஞ் செல்வன்
போரடங் ககலம் பொருந்திய தார்போல்
திருவில் தேஎத்துக் குலைஇ யுருகெழு
மண்பயம் பூப்பப் பாஅய்த்
தண்பெய லெழிலி தாழ்ந்த பொழுதே" (அகம் - 175)

இச் செய்யுட் பகுதியுட் கூறப்படுவது மழையினியல்பே யாயினும் அவ் வியல்பு ஒவ்வொன்றும் தக்கதோருபமானம் தந்து விளக்கப் பெறுகின்றது. ஆலங்கானத்து அமர்கடந்த வேல்போற் பலகாலும் மின்னுகின்றதாம் மேகம். மற்றும் அப்போரில் முழங்கிய வெற்றி முரசுபோல் முழங்குகின்ற தாம். நேர் கதிர் நிறைத்த நேமியஞ்செல்வன் போரடங்ககலம் பொருந்திய தார்போல் வானவில்லைத் தோற்றுவிக்கின்றதாம். எனவே மேகம் மின்னு தல் வேல் மின்னுதல்போலவும் இடிமுழக்கம் முரசுமுழக்கம் போலவும் வான வில் தோன்றுவது மார்பிலணிந்த மாலை தோன்றுவது போலவும் ஆகுமென உவமை கூறும் முகத்தால் மின்னலும் இடியும் வானவில்லுமாகிய ஒவ்வொன் றும் விளக்கப் பெறுகின்றது. இவ்வாறு உதாரணங் காட்டி நயம்பட விளக்குவதே உவமையணியாய் அமைகின்றது.

மற்றும் பரிபாடல் 22-ம் செய்யுளைக் காண்போம் அதனுள்ளும் இம் மழைக் காட்சி இவ்வாறே சித்திரிக்கப் பெறுகின்றது. அது வருமாறு :—

"ஒளிறுவாட் பொருப்ப னுடல்சமத் திறுத்த
களிறுநிரைத் தவைபோற் கொண்மூ நெரிதர
அரசுபடக் கடந்த வானுச் சீற்றத்தவன்
முரசதிர் பவைபோன் முழங்கிடி பயிற்றி
ஒடுங்கா ருடன்றவன் றூனை வில்விசை
விடுங்கணை யொப்பிற் கதழுறை சிதறூஉக்
கண்ணொளி எஃகிற் கடிய மின்னியவன்
வண்மைபோல் வானம் பொழிந்தநீர்........" (பரி - 22)

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பாண்டிய மன்னனொருவன் பகைவரோடு உடன்றெழுந்த போர்க்களத்திலே நிறுத்திய களிற்றுநிரை போறக் காணப்படுகின்றதாம் மேகநிரை. அடங்காச் சீற்றங் கொண்ட அம் மன்னனது போர்முரசு போல் முழங்குகின்றதாம். அவனது தானைவீரர் விசையாக விடுகின்ற கணைபோல் உறை சிதறுகின்றதாம். அவன் வண்மைபோல் வானம் பொழிகின்றதாம். இவ்விடங்களிலெல்லாம் மேகத்திற்கு யானையும் இடி முழக்கத்திற்கு முரசொலியும் உறைக்குக் (மழைத்தாரைக்குக்) கணையும் மழைபொழிதற்கு வண்மையும் உபமானமாக அமைக்கப் பெற்றிருக்கின்றன.

இவ் வியல்பிற்கு மாறாக மேகம், கணை முதலியனவே உபமேயப்பொருளாக அமையுமாறு சித்திரிக்கு மிடங்களும் பல வுள.

"வானத்தன்ன வளமலி யானை" (மலை.படு - 530)
"மழையெதிர்படு கண் முழவு" „ - 532)
"பெயலுறழ் கணைசிதறி" (மதுரைக் - 183)

என்பனவற்றைக் காணுங்கால் மேகமும் இடியும் பெயலும் உபமானங்களாக வமைந்து நிற்ப யானையும் முழவும் கணையும் உபமேயப் பொருள்களாக மிளிர்வது விளங்கும்.

இவ் விருதிறத்துச் சித்திரங்களையு மொருசேர நோக்குமிடத்து ஒன்று புலனாகின்றது. இயற்கைக் காட்சியில் ஈடுபட்டிருந்த புலவருள்ளம் அரசனது போர்த்துணையாகிய யானை முதலியவற்றைச் சிறப்பிக்கப் புகுந்தவிடத்து அம் மழைக் காட்சி நினைவிலெழவே யானை முதலியவற்றிற்கு நீருண்ட மேகம் முதலியன உவமையாக நின்றன. பின்பு அம் மேகத்தையே சித்திரிக்கப் புகுந்த புலவர்களுக்கு யானை முதலியன உவமைகளாகத் தோன்றி மேகத்தின் ஒவ்வோரியல்பிற்கும் ஈடுசெய்து நிற்கின்றன என்று நினைக்கவேண்டி யிருக்கின்றது. இவ்விதம் உவமையணி யொன்றே முதலில் தோன்றுகின்றது. பிறகு நாளடைவியிற் சிறிது சிறிது மாறுபாடு பெற்றுத் தற்குறிப்பேற்றம் முதலிய பல அணிகளாகவும் அது கிளைக்கின்றது. இக் காரணம் பற்றியே பல்வகை அணிகளும் உவமை ஒன்றனுள்ளேயே அடக்கிக் கூறப் பெறுவனவுமாயின. மற்றை அணிகளுக்கெல்லாம்கூட உவமையே அடிப்படை என்பது இலக்கண நூலார் அனைவருங் கொண்டதோர் முடிபுமாகும்.

மழைச் சித்திரமும் தற்குறிப்பேற்றமும்.

இனி இம் மழைச் சித்திரத்தைத் தொடர்ந்து காண்போம். சங்கநூல் களை விட்டு அடுத்த நிலைக்கு வருவோமானல் அக் காலத்துத் தோன்றிய காப்பியங்களுள் முதன்மை வாய்ந்தது சீவக சிந்தாமணி. அதன்கண் காணப்படும் மழைச் சித்திரம் வருமாறு :—

"இலங்க லாழியி னன்களிற் றீட்டம் போற்
கலங்கு தெண்டிரை மேய்ந்து கணமழை

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பொலங்கொள் கொன்றையினான் சடைபோன் மின்னி
விலங்கல் சேர்ந்து விண்ணேறி விட்டார்த்தவே"

"தேனிரைத்துயர் மொய்வரைச் சென்னியின்
மேனிரைத்து விசும்புற வெள்ளிவெண்
கோனிரைத்தன போற்கொழுந் தாரைகள்
வானிரைத்து மணந்து சொரிந்தவே" (சீவகசிந் - நாமக - 3 - 4)

இங்கு மேகநிரை யானைநிரை போற் சென்று கலங்கு தெண்டிரை மேய்கின்றது. பொற்கொன்றையான் சடையைப் போல் மின்னுகின்றது. மலைமேற் படிந்து மொய்த்துக்கொண்டு முழங்குகின்றது. வெள்ளி வெண்டாரை நிறைத்ததுபோற் கொழுந்தாரைகளை விண்ணிரைத்துச் சொரிகின்றது. இதனுட் காணப்பெறும் "வெள்ளி வெண்கோனிரைத்தன போற் கொழுந்தாரைகள் சொரிந்தன" வென்பதே, "புள்ளிமால்வரை" என்று தொடங்கப்பெறுங் கம்பரது தற்குறிப்பேற்றத்திற்குக் கால்கொண்டதாகும். இங்கே கம்பரது மழைச் சித்திரத்தையுங் காண்போம். அது வருமாறு:—

1. "நீற ணிந்த கடவுள் நிறத்தவான்
ஆற ணிந்து சென் றார்கலி மேய்ந்தகிற்
சேற ணிந்த முலைத்திரு மங்கைதன்
வீற ணிந்தவன் மேனியின் மீண்டதே.

2. "பம்பி மேகம் பரந்தது பானுவால்
நம்பன் மாதுலன் வெம்மையை நண்ணினான்
அம்பி னாட்டுது மென்றகன் குன்றின்மேல்
இம்பர் வாரி யெழுந்தது போன்றதே.

3. "புள்ளி மால்வரை பொன்னென நோக்கிவான்
வெள்ளி வீழிடை வீழ்த்தெனத் தாரைகள்
உள்ளி யுள்ளவெலாமுவந் தீயுமவ்
வள்ளி யோரின் வழங்கின மேகமே" (கம்ப - ஆற்றுப் - 2, 3, 4)

எனவரும் தனது மழைச் சித்திரத்துட் கம்பர் வெள்ளிப்பாரை (கடப்பாரை) களாகத் தாரைகளை வீழ்த்துகின்றார். ஆனால் திருத்தக்க தேவர் வெள்ளி வெண்கோல்களை வறிதே வீழ்த்துவதுபோல வீழ்த்த வில்லை. தக்கதோரிடத்தில் உரியதொரு செயலை ஆற்றிச் சிறந்ததொரு பயனை விளைக்கவே அதனை வீழ்த்துகின்றார் கம்பர். மேகம் வண்மையாற் புகழ் பெற்றதன்றோ. அவ் வண்மைக் கேற்றவாறு உலகிற்கு உயிர்போற் சிறந்த மழை வளத்தை மிக வழங்குகின்றது. அம் மட்டோடமையாது வள்ளியோரதியில்லை முற்றிலும் மேற்கொள்ள விழைகின்றது. கொடுத்தற்குரியதாகத் தம்மிடத்துள்ளதை யெல்லாந் தேடித் தேடிப் பார்த்தெடுத்து வழங்குவது வள்ளியோரியல்பு. தன்னிடத்துள்ளதை யெல்லாம் வழங்கிய மேகம், மலை பொன்மயமாக விருப்பதையுங் கண்டது. அதனையுமெடுத்து உலகிற்கு

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வழங்க நினைகின்றது. அதனைப் பெயர்த்தெடுத்தன்றோ கொடுத்தல் வேண்டும். பெயர்ப்பதற்குப் பாரை வேண்டுமன்றோ! பொன்மலையைப் பெயர்க்க இருப்புப்பாரை தகுமா? பொன்மலையின் தகுதிக்கேற்ப வெள்ளிப் பாரைகளை வீழ்த்தியது. என்றிவ்வாறு தோன்றுகின்றது அப் புலவர்பெருமானுக்கு. இக் கற்பனைச் செல்வி தோன்றுமோவியமே "புள்ளிமால்வரை" என்று தொடங்குவது. இது மக்கள் மனத்திற்கு எத் தகைய உவகை விருந் தளிக்கின்றதென்பதை அன்பர்கள் அறிவார்களாக.

உவமையா? தற்குறிப்பேற்றமா?

"வெள்ளி வீழிடை வீழ்த்தென" என்று வருமிதனையும் உவமை யென்று கொள்ளலாகாதோவெனில் அதனை அன்பர்களே உய்த்துணர்வார்களாக.

"வில்விசை
விடுகணை யொப்பிற் கதழுறை சிதறூஉ" (பரி - 22)

"வெள்ளிவெண்
கோனிரைத் தனபோற் கொழுந்தாரைகள்
.............................சொரிந்தவே" சிந்தா. நாமக - 3)

என்பனவும் உவமவுருபு பெற்று வருகின்றன. ஒப்பில், போல் என்பன உவமஉருபாக வருவது போலவே 'என' வென்பதும் உவமவுருபாக நிற்ப துண்டு. "முரசென.........கடியிடிபயிற்றி" என்றும் வந்திருக்கின்றது. ஆனால் உவமஉருபு பெற்றதெல்லாம் உவமையணியாதலே வேண்டுமென்று நினைப்பது கூடாது. உபமானப் பொருள்களெல்லாம் பெரும்பாலும் உலகத் தில் உள் பொருளாகவே இருத்தல்வேண்டும். அன்றி புலவரால் படைக்கப் பட்டதொன்றே யாயினும் அப் படைப்பும் அப் பொருளளவிலேயே நின்று விடும். திருத்தக்கதேவர் படைத்துக்கொண்ட வெள்ளி வெண்கோல்கள் கூட அத் தன்மையனவே என்னலாம். ஆனால் அப் படைப்பு மேலுந் தொடர்ந்து சென்று செயற்பட்டு அழகியதோர் கருத்தை முற்றுவிப்பதாகக் கற்பிக்கப் பெறுமானால் அப்பொழுது அது கவிப்படைப்பே ஏற்றி மொழியப்பெறு கின்றதென்பது நன்கு வெளிப்பட்டுவிடுகின்றது. இவ்வியல்பையே நாம் கம்பரது கற்பனையிற் காண்கின்றோம். இந் நிலைக்கு வருமிடத்து அதனைத் தற்குறிப்பேற்றமென்பது பொருத்தமா? உவமை என்றே சொல்வது பொருத்தமா? அறிவுடையோர் மதிப்பிடுவார்களாக. இதனை உவமை யென்றே சிலர் ஒருவாறு சாதித்தலுங் கூடும். ஆனால் இவ் வேறுபாடுக ளெல்லாங் கூர்ந்தாராய்ந்தறிந்து பாகுபாடு செய்துவைத்திருக்கும் இக் காலத் திற்கு அவ்வாறு கொள்வது ஏற்புடைத்தாகாது என்பது துணிபு. நிற்க, எடுத்துக் கொண்டதற்கேற்ப மேலே தொடர்ந்து செல்வோம்.

கந்தபுராண மழைச்சித்திரம்.

இம் மழைச் சித்திரத்தினுள்ளேயே நம் கற்பனைச்செல்வி பல்வேறு தோற்றங் காட்டி நம்மை மகிழ்விக்கின்றாள். அவ் வியல்பினையும் பிற இலக்

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கியங்கள் பலவற்றினுள்ளுங் காணலாம். முதற்கண் கந்தபுராணத்தைக் காண்போம்.

இந்திரனூர்கின்ற முகிலியாவும் சுந்தரமாயவன் துயிலும் பாலாழிபோற் சென்று கடற்புனல் அருந்துகின்றன. உவரியின் வண்ணங்கொண்டு அங்கிருந்து திரும்பிவருகின்றன. வைரவப் பெருமான் யானைத்தோல் போர்த்து விளங்குங் காட்சிபோல் நந்திமலைமேற் படிந்து காட்சியளிக்கின்றன. வரைகான்ற நித்திலம்போன்ற ஆலங்கட்டிகளோடு அழகிய வீணைநரம்புபோன்ற தாரைகளைச் சொரிகின்றன. அச் செயல் பாற்கடலைச் சொரிவது போலவும் திண்ணனூர் விமலர்க்கு மஞ்சன மாட்டுவது போலவுங் காணப்பட்டது. இச் சொல்லோவியம் வருமாறு :—

1. “வாரை கான்றநித் திலமென வாலிகண் மயங்கச்
சீரை கான்றிடு தந்திரி நரம்பெனச் செறிந்த
தாரை கான்றவோ ரிருதுவி னெல்லையுந் தன்பால்
வீரை கான்றிடு தன்மைய தாமென மேகம்.

2. பூட்டு கார்முகந் தன்னொடுந் தோன்றிய புயல்வாய்
ஊட்டு தண்புன னந்தியங் கிரிமிசை யுகுத்தல்
வேட்டு வக்குலத் திண்ணனூர் மஞ்சனம் விமலற்
காட்டு கின்றதோர் தனிச்செயல் போன்றுளதன்றே”

(கந்த - ஆற். 5 - 6)

நிறைகடலை முகந்துவரச் செல்லும் வெண்மேகம் கம்பரது ஓவியக் கண்ணுக்கு நீறணிந்த கடவுள் நிறத்ததாகக் காணப்படுகின்றது. கந்தபுரான ஆசிரியர்க்கு மாயவன் துயிலும் பாலாழியாகக் காட்சி யளிக்கின்றது. கடல்நீர் முகந்து திரும்பி வருவது கவிச் சக்கிரவர்த்திக்குத் திருமகள் விளங்கு மார்பனான திருமாலாகக் காட்சி தருகின்றது. கந்தபுரான ஆசிரியர்க்கு உவரிக் கடலாகவே தோற்றுகின்றது. மழை பெய்கின்ற செயலை வள்ளியோரின் மேம்பட்ட வள்ளன்மையாகக் கம்பர் காண்கின்றனர். சைவப் பெரியாராகிய நம் கச்சியப்ப சிவாசாரியர், திண்ணனூர் விமலர்க்கு மஞ்சன மாட்டிய செயலாக மதிக்கின்றார். இவ்விதமே தமதுள்ளப் பான்மைக்கேற்றவாறு புலவர் பெருமக்கள்-ஒவ்வொருவரும் தமது ஓவியத்தை அழகு பெற வமைக்கின்றனர்.

பிறவிடங்களிற் காணப்பெறும் மழைச் சித்திரம்.

முன்னர் மொழிந்தவாறே காப்பியத்தின் முதலுறுப்பாக வமைந்த இப் மழைச் சித்திரத்தை ஒவ்வொரு புலவரும் தமது நூலுள் நன்கு போற்றிக்கொண்டனர். அவ்வோவியத்துள்ளும் சில இங்கே தரப் பெறுகின்றன.

அதிவீர ராமபாண்டியர் மழைச் சித்திரம்.

1. கருவி மாமழை கலைமக ளுருவென விளங்கி
யிருவி சும்பிடைப் படர்ந்துசென் றினமணி கொழிக்கும்

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பரவை வெண்டிரை மேய்ந்துயர் பனிவரை யுயிர்த்த
வுருவ வோடரித் தடங்கணு ளுருக்கொடு மீண்ட.

2. அன்னங் கண்படு தண்பணை நிடதநா டளிக்கும்
மன்னர் மன்னவன் மண்டமர் கடந்தவொள் வேலின்
மின்னி யாங்கவன் முரசென விண்ணிடை யதிர்ந்து
பொன்னங் குன்றின்மே லவன்கொடை போன்மெனப் பொழிந்த.

(நைடதம் - நாட்டு - 1, 2)

பரஞ்சோதி முனிவர் மழைச் சித்திரம்.

1. தெய்வ நாயக னீறணி மேனிபோற் சென்று
பௌவ மேய்ந்துமை மேனிபோற் பசந்து பல்லுயிர்க்கும்
எவ்வ மாற்றுவான் சுரந்திடு மின்னரு ளென்னக்
கௌவை நீர்சுரந் தெழுந்தன கனைகுரன் மேகம்.

2. இடித்து வாய்திறந் தொல்லென வெல்லொளி மழுங்கத்
தடித்து வாள்புடை விதிர்த்துநின் றிந்திர சாபம்
பிடித்து நீளம்பு கோடைமேற் பெய்துவெம் பெரும்போர்
முடித்து நாமென வருதல்போல் மொய்த்தன கொண்மூ

3. முனித னீள்வரை யுச்சிமேன் முழங்கிவா னிவந்து
தனித நீர்மழை பொழிவன தடஞ்சிலை யிராமன்
கனித நீர்மையா லாலவாய்க் கண்ணுதன் முடிமேல்
புனித நீர்த்திரு மஞ்சன மாட்டுவான் போலும்.

(திருவிளை - திருநாட்டுச் - 2, 3, 4)

வீரமாமுனிவர் மழைச் சித்திரத்து ஒருபகுதி.

"புள்ளி மால்வரை பொன்னுல கிடத்தெடுத் துய்த்த
துள்ளி வான்விடும் வடமெனத் தாரைக ளொழுக
வெள்ளி நீண்டுடர் விசித்ததைப் பிடித்தெனச் சூழத்
துள்ளி வீழுயர் தூங்கிய வருவியின் றேற்றம்"

(தேம்பா - நாட்டு - 5)

இவ்வாறு வருவன இன்னும் எண்ணிறந்தன உள்ளன. இவற்றுள் வீரமா முனிவரது சொல்லோவியத்தைக் காண்க. முன்னோர் மொழிபொருளே யன்றி யவர் மொழியும் பொன்னேபோற் போற்றுவ மென்னு மிலக்கணத் திற்கு உரிய இலக்கியமாகவுங் கூடச் சிறிதளவு காணப்படுகின்றது.

சிவஞான முனிவர் மழைச் சித்திரம்.

புராண இலக்கியத்துட் சிறந்ததொரு புராண இலக்கியமாகவும் காப்பிய விலக்கணம் நிரம்பப் பெற்ற சிறந்ததொரு காப்பியமாகவும் விளங்கப் பெறுவது காஞ்சிப் புராணம். அதனை இயற்றிய சிவஞான முனிவர் மிக வழகாக அமைக்கின்றனர் இம் மழையோவியத்தை. இது சுவை நிரம்பியதொன்று யிருத்தலின் இது மட்டுந் தனியே தரப் பெறுகின்றது.

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1. "முரிந்த வெண்டிரைக் கருங்கடன் முகட்டினைக் குழித்து
விரிந்த வெள்ளநீர் மடுப்புழிக் காந்துடன் மேவிக்
கரிந்தி டத்தனைச் செய்ததி வடவையின் களவைத்
தெரிந்து வில்லுமிழ் தடித்தெனத் திசைதொறுஞ் சிதறி.

2. கான்ற வக்கனன் மீட்டடை யாவகை கருதி
வான்ற னிற்குனி சிலையெனத் தடைவ யக்கி
யேன்ற நீயினி யெதிர்த்தனை யாயிடி னின்னே
யூன்ற னேடுயிர் குடிப்பலென் றுருமொலி யெழுப்பி.

3. அடுத்த டுத்தலை மோதுதெண் டிரைப்புன லளக்க
ருடுத்த பாரினுன் கிளையெலா முதலற வொருங்கே
படுத்து நின்வலி பாற்றுவன் யானெனப் பகைமை
தொடுத்த வஞ்சினங் கொண்டழன் மேலமர் தொடங்கி.

4. விச்சை மந்திர வலியினால் வீங்குநீர் மழையை
வச்சி ரக்கணை யாக்கிமெய் வளமெனக் கருளும்
பொச்சமின்மறை வேள்வியும் புனிதனேந் தழலும்
எச்ச மாகமற் றெவையு மீண்டிறு கெனவியம்பி."

(காஞ்சி புரா - திருநாட்டுச் - 4, 5, 6, 7)

மேகம் கடல் நீரைப் பருகும்போது வடவையும் காந்து உட்சென்று விட்டதாம். அதனால் அதன் உடல் கரிந்ததாம். அவ்வடவையின் கள்ளத்தை யறிந்து கொண்டதாம் மேகம். மின்னலாகவதனைத் திசைதொறுஞ் சிதறியதாம். சிதறிய அக் கனல் திரும்பவுந் தன்னிடம் வாராதபடி வான வில்லாந் தடையிட்டதாம். திரும்பவும் எதிரிட்டால் ஊனேடு உயிர் குடிப்பன் என்று உரப்பியதாம். கடல் சூழ்ந்த இப் பாரினில் உன் கிளை யெலாம் ஒருங்கே படுத்து நின்வலி அழிப்பே னென்று வஞ்சினங் கூறுகின்றதாம். அத்தீயின்மேல் அமருந் தொடங்கி விட்டதாம். மழைத் தாரைகளை யெல்லாம் வச்சிரக் கணைகளாக்கி விட்டதாம் தன் மந்திரவலியால். தனக்கு மெய் வளமருளுகின்ற வேள்வித்தீயும் புனிதனேந்தழலுந் தவிர மற்றைய அழலெல்லாமழிகென எய்ததாம். இந்த விதமாக எங்குங் குளிருமாறு அது மழையைச் சொரிகின்றது. இக் கற்பனை எத்துணை அழகியதாகத் தொடர்ந்து செல்கின்றது. இத் தகைய விடங்களினன்றோ முன் கண்ட தற்குறிப்பேற்றமும் நலனுந் திடனு மெய்துகின்றது! மகாமகோபாத்தியாய டாக்டர் உ. வே. சாமிநாதய்யர் அவர்களின் ஆசிரியராக விளங்கியவரும் அண்மைக் காலத்துப் பெரும்புலவருமாய திருசிரபுரம் மகா வித்வான் மீனாட்சிசுந்தரம் பிள்ளை யவர்களுடைய ஓவிய உலகினுங்கூட இம் மழைச் சித்திரம் மிக வெழில் பெற வமைந்திருப்பதை அன்பர்கள் கண்டு இன்புறலாம். அங்கிருந்து ஒரு சிறு பகுதியை மட்டும் இங்கு தருகின்றேன். அது வருமாறு :—

"பெருமழைத் தாரை யானைத் தொண்டையிற் பிறங்கி வீழ
வருநிலங் குழியுந் தோற்ற மிகலிமுன் வேனில் செய்த

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பொருவருங் கொடிய வெங்நோய் போமிட மெல்லாந் தெரிந்து
மருவுறக் கீறி யாற்ற முயல்வது மானு மம்மா."

(திருநாகைக் காரோணப் புராணம் - திருநாட்டுச் - 19)

யானை பிளிறுவதையொப்ப மேகம் முழங்கிக் கொண்டு மழைத் தாரைகளை வீழ்த்துகின்றதாம். அத் தாரைகள் நிலங் குழியுமாறு தரையில் விழுகின்றனவாம். அத் தோற்றம் புரையோடிக் கொண்டிருக்கின்ற புண்ணை ஆற்றுகின்ற மருத்துவன் புரையோடு மிடமெல்லாங் கீறியாற்றுகின்ற அவனது செயலையொத்து விளங்குகின்றதாம். பகைமை கொண்ட வேனில் வெப்புநோய் தந்துவிட்டது தரைக்கு. அந்நோய், மருந்திட்டு ஆற்றுகின்ற காலத்தில் உடலை விட்டு நீங்காமல் சிறிது சிறிதாகப் புரையோடிக் கொண்டே இருக்கின்றது. அதனை முற்றும் அகற்ற வேண்டுமானால் மருத்துவன் என் செய்வான்? புரையோடும் வாயெல்லாம் புண்ணைக் கீறி விட்டுத்தானே ஆற்ற வேண்டும்! அவ்விதமே வெப்புநோய் செல்லுமிட மெல்லாங் கீறி யாற்றுகின்றான் மேகமாகிய மருத்துவன். இக் கற்பனை உலகியலோ டொத்து எத்தகைய இன்பம் பயக்கின்றது! அன்பர்கள் அறிந்தின்புறுவார்களாக. இவ்வாறே நம் புலவர் பெருமக்கள் சித்திரித்திருக்கும் கற்பனைக் கடலுள் மூழ்கித் திளைக்கத் தொடங்குவோமானால் நமது வாழ்நாளத்தனையுஞ் செலவிடினும் போதாததே யாகும்.

முடிவுரை.

இதுவரையிற் கூறியவாற்றாற் பெறப்பட்டது யாதென்பது ஒருவாறு சுருங்கக் கூறப்பெறுகின்றது. இயற்கைக் காட்சிகளை ஓவியமாக வரைந்து காட்டுவோர் ஓவியக்காரரும் புலவருமே ஆவர். புலவரது சொல்லோவியமே காவிய மெனப்படுவது. இயற்கை யுலகினுங் காவிய வுலகம் மேம்பாடுடையது. அக் காவிய வுலகமே கற்பனைச் செல்வி காணப்படுமிடம். அவளும் அவ்வப்பொழுது புதிய புதிய தோற்றங் காட்டி மக்களை மகிழ்விக்கின்றனள். அக் கற்பனை வடிவங்களே உவமையாகத் தோற்றத் தொடங்குகின்றன. பிறகு சிறிது சிறிதாக வளர்ச்சியுற்றுத் தற்குறிப்பேற்றம் முதலியனவாகக் கிளைக்கின்றன. அணிகள் பலவாகக் கிளைத்தாலும் எல்லாவற்றிற்கும் உவமையே அடிப்படை. இவ்வொரு காரணத்தைக் கொண்டே எல்லாவற்றையும் உவமையென்றே கொண்டு மற்றை அணிகள் வேண்டுவதின்றெனக் கொள்ளுதல் தக்கதன்று. இக் கற்பனை வளர்ச்சியைக் காண்பதற்கு மழைச் சித்திரம் தக்கதோர் இடமாக விளங்குகின்றது. இது உவமை முதலியன முறையே தோன்றியிருக்கின்ற இயல்பை ஒருவாறு ஊகித்தறிதற்கு இடந்தருகின்றது. அவ் வளர்ச்சி நாளடைவில் மிகச் செவ்வனே நிகழ்ந்திருக்கின்றது. அன்றும் இன்றும் என்றும் புலவர் பெருமக்கள் இப்பணியைச் செவ்விபெறச் செய்து முடித்திருக்கின்றனர். என்ற செய்திகள் இயன்றவரையில் எடுத்துக் காட்டப் பெற்றுள்ளன.

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వసుచరిత్రకు ద్రవిడభాషలోననువాదము

మా. రామకృష్ణకవి. ఎమ్. ఏ.

ఆంధ్రభాషలో మధ్యకాలవాఙ్మయమున వసుచరిత్రకుఁ గలిగినంత ప్రసిద్ధి తక్కిన గ్రంథములకుఁ గలుగదయ్యె. అది వ్యాప్తమైన పిదపఁ బ్రబంధ కల్పనాశైలి మాఱి తదనుసారియే యయ్యె. "వసుచరిత్రాదికావ్యప్రీతబహు నృపప్రాపితానేక రత్నాప్లవుండ" అని తద్గ్రంథకర్తయే హరిశ్చంద్ర నలోపాఖ్యానమునఁ దనకవితాపరిశ్రమకృతకృత్యతను వర్ణించుకొనియె. పైయాత్మశ్లాఘ యసంభావితము కాదు. ఆంధ్రభాషాగ్రంథములు భాషాంతరమున ననువదింపఁబడినవి కొన్ని గలవు. తిక్కనభారతము భీష్మాదిగఁ గన్నడమున షట్పదీఛందమునఁ దిమ్మకవిచేతను బ్రభులింగలీల మొదలగు శైవకృతులును సుమతిశతకమును గన్నడమునఁ బ్రకాశితములయ్యె.

వసుచరిత్రము సంస్కృతమున నప్పయదీక్షితులశిష్యుఁ డగు కాళహస్తికవిచేఁ బరివర్తనము చేయఁబడియె. దానిగుఱించి స్థలాంతరమున నించుక సూచించినారము. అది ద్రవిడభాషలో సహిత మనూదిత మయ్యె ననుట యాంధ్రులకు శ్రుతిపర్వ మగు నని తద్విషయము గొంత తెలుపుచున్నారము.

అరవమునకుఁ బరివర్తించిన ద్రవిడకవి యంబలత్తాడుమయ్యన్-అనఁగా శబ్దార్థభంగిగా (చిదంబరమున నాట్యమాడు దేవుఁడు—నటరాజు.) ఈ కవి దాని నరవములో రచించునప్పుడు తనకు మాతులనమశ్శివాయయ్యయు, వీరశైవబాలయ్యయు నాంధ్రగ్రంథములోనియర్థస్వారస్యమును విస్తరించి చెప్పినట్లు వ్రాసికొనెను. వన్నాడు దేశమున వాలిగండపురమునఁ దదధీశుఁ డగుపంటకులతిమ్మభూపాలుఁడు ప్రోత్సాహ మొనర్పం గవి దీనిఁ బరివర్తించెనఁట. వాలిగండపురవర్ణనము 20 పద్యములలోఁ గలవు. తెనుఁగున నుండుతిరుమలరాయవంశవర్ణనము సంస్కృతద్రవిడానువాదములలోఁ గానరాదు. తిమ్మభూపతి పంటకులజుఁ డని ద్రవిడకవి వచించుటచే నతఁడు రెడ్డిసామంతుఁడై యుండును. ద్రవిడకవియు నతనికిఁ బదార్థసౌందర్య మెత్తిచెప్పిననమశ్శివాయ బాలయ్యలు వీరశైవమతము నధివసించిన తన్మతాచార్యులు. ఇందులో మాతులుఁ డని నమశ్శివాయయ్య కుపపదము చేర్చినందున నతఁడు కవికి మేనమామయై యుండును. కవియుఁ దత్సహాయులును క్రీ—శ॥ 1650 కాలములో గాని యించుకపూర్వమునఁగాని యుండవచ్చును. ఆనగొందిరాజ్యము సర్వక్షీణము గాకపూర్వమే ద్రవిడానువాదము రచింపంబడియుండును.

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விரிபுகழ்சேர் வசுசரிதை தெலுங்கை யருந்தமிழினால் விளம்புதற்கே
யுரியகலைபயி னமச்சிவாய தேவனுக்கருத்த முறைசெய்தானாற்
பெருமையுற விதழ்குவியா ராமகதைத் தொடைபுனைந்தோன்போன்ஞானத்
திருமருவும் வீரசைவப்பாலய்யன் சேய்பாலய்ய தேவன்றானே.

விரிபுகழ்வசுசரிதமெனுந் தெலுங்கினருத்தமதை விரித்துரைத்தா
னிருவர்மாதுல னமச்சிவாயய்யன் பாலய்யனிவர்களிவர்கள் பூவிற்
சொருபமிகு தமிழ்செய்தான் வீரமிகு தொண்டமான் றுறையில்வாழும்
பெருமை திகழ்ந்திடு குருவம்பலத்தாடு மய்யனெனப்பேர் பெற்றானே.

ద్రవిడానువాదము కవిప్రవరులు సంతరించు ప్రాచీనశైలిలో లలిత మధురవాక్కులతోఁ బ్రసన్నార్థబంధురముగాఁ గూర్పఁబడియె. ఆంధ్రములో "ననుపమశ్లేషవాగాడంబరం" బించుక గలదు. ద్రవిడములో నాంధ్రభాషా మాత్రశ్లేషలు వదలివేయఁబడినను సంస్కృతపదశ్లేషలు ప్రాయికముగా గ్రహింపఁబడియె. సాధారణపండితునకు సహితము రసవత్తరమై యన్వయ కాఠిన్యము లేక ప్రసాదగుణసంపన్నమైనందున జనరంజనము గలుగునట్లు ద్రవిడానువాద మొప్పుచున్నది. ఆంధ్రములో నుభయభాషాసంస్కారవంతునకే ధ్వనివ్యంజనావిశేషములు హర్షదము లగును.

అరవములోనుండి కొన్ని పద్యము లుదాహరించుచున్నారము. కేవలాంధ్రుల కవి శ్రుతిమాత్రరమణీయములు గాఁదగినను విమర్శవిధానము ననుసరించి తదుదాహరణక్రియ యుపేక్షాభాజనము కాదు.

గిరికాదేవి విరహావస్థ భరింపఁజాలక యేడ్చునప్పుడు

శా॥ ఆజాబిల్లి వెలుంగువెల్లికల డాయన్ లేక రాకానిశా
రాజశ్రీసఖ మైనమోమునఁ బటాగ్రం బొత్తి యెత్తి యా
రాజీవానన యేడ్చెఁ గిన్నరవధూరాజత్కరాంభోజకాం
భోజీమేళవిపంచికారవసుధాపూరంబు తోరంబుగాన్.

అను పద్యమునకు

தனிவெண்ணிலவுக் காற்றாது தண்ணங் கமலமலர் முகத்தில்
வனமென் கதலித்தளிரனைய கலையின் றலையை வைத்துமிக
வினியவெழில் விஞ்சையர் மகளிர் யாழினிசைக்குங் காம்போசி
யெனவன்சிலையுங் கரைந்துருக விளமென்கோதை யழுதனளால்.

దీనికే సంస్కృతమునఁ గాలహస్తికవి—

తదను వదనరాకాతారకానాథకాన్తే
నిహితమహితచేలా నిస్త్రపం సా రురోద

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కిసలయమృదురాజత్కిన్నరీపాణివీణా-
సరసరవసుధాఞ్ఛత్సారపూరానుకారమ్ ॥

అని రచించెను. ఇందు సంస్కృతమునఁ గాంభోజీశబ్దము వదలఁబడెను. అరవమున "రాలు గరఁగునట్లు" అను విశేషణము కూర్పఁబడెను.

మోహాపదేశతమోముద్రితములైన కనుదమ్ముల హిమాంబు లునుపరాదు
శ్రమబిందుతారకాగమఖిన్నకుచకోకములఁ జంద్రహాసంబు తలఁపరాదు.
శీర్యదాశావృంతశిథిలతాసులతాంత మసియాడ వీవనల్ విసరరాదు
పటుతాపపుటపాకపరిహీణతనుహేమ మింక పల్లవ పర్పి యిడగరాదు
లలన కానంగకేలికేలీకలాప
సంతతాలీఢహృదయపాత్రాంతరాళ
పూరితస్నేహపూరంబు పొంగి పొరలఁ
జల్లనిపటీరసలిలంబు చల్లరాదు

అనుపద్యమునకు నరవములో

மறத்தொடு மோகவென் றிமிரம் வந்ததான்
முறைப்படு விழிமரை முகிழ்த்த காதலி
னிறைத்திடு தண்பனி நீரை யன்புபோ
லிறைக்கொணு தென்றன ரினமினார்சிலர் 1

சுருக்கமில் வெயர்வை யந்துளியென் றாகை
பொருக்கென வுதித்தலாற் புழுங்கு கின்றமென்
குருக்கணு நேமியங் குருகின் மேற்சசி
தரிக்கொணு தென்றனர் தைய லார்சிலர் 2

விழைவெனு மங்கியால் வெந்த பொன்னினியின்
டழகிய தளிரின் மேற்கிடத்த லாகுமோ
கழுவல செயா வியந் துணரி ஞரிமீர்
எழில்பெற விசிறலு மியல்பன் றென்றனர் 3

களிப்பறு காமவெவ்வழலிற் காய்ந்திடு
முளப்பெருங்கலய மீதுற்ற நேயமே
யளப்பறப் பொங்குமிப் போதி லாரீர்
தெளிக்கொணு தென்றனர் தெரிவை மார்சிலர் 4

సంస్కృతమున

మోహధ్వాన్తసనిద్రదృఙ్మలినయోర్మృచ్యం హిమామ్భః కథం
స్వేదామ్బూద్గమఖిన్నచక్రకుచయోః శీతాంశునామాప్యలమ్ ।
ఆశావృన్తచలాసు మానసవిధేః కిం తాళవృన్తానిలై-

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స్తస్యేఽస్యాః స్తనహేమ్ని పల్లవపుటీతేజోఽర్పణం కిం క్షమమ్ ॥
స్మరాగ్నిత ప్తహృత్పాత్రస్నేహాపూరసముల్బణే ।
పద్మాయతాక్ష్యాః కిం కార్యం పటీరరససేచనమ్ ।

గిరికావీణాగానవర్ణనమున

నలుదగుబ్బలు ప్రసేవకవృత్తిఁ దగు గుబ్బకాయల కపరంజిచాయ లొసఁగ
లలితాంగుళీదళంబులు సమేలములైన సారెలపై రాగసంపద లిడఁ
బాణికంకణరుతుల్ ప్రాణానుబంధంబు గలతాళగతి కనుగ్రహము లీన
నాలాపభంగి యత్యుక్తసంవాదిస్వరంబులకు గ్రామమ్ము లునుప
ప్రచురతానామృతముల మూర్ఛనలచేత న
చేతనంబులు చేతనరీతి దనరఁ
జేతనంబు లచేతనభాతి నొనర
వీణ వాయించునొకయలివేణిఁ గంటి.

எடுத்தயாழ்க் குடுகிற் கொளியினைத் தனங்க ளீந்திடப் பதலிக டமக்குத்
தடுப்பரு மிராக மங்குலி யுதவத் தாளமாய்க் காவலி யொலிப்ப
அடுத்த சேதனமு மசேதன மாக வசேதனஞ் சேதன மாகக்
கொடுத்திடு மொருபண் ணிசைத்தனள் புடைசூழ் கோதையர் பூரையென்
[றுரைப்ப

అను ద్రవిడానువాదములో సంగీతశాస్త్రమర్మములు మిక్కిలి గానకున్నను రసభావప్రక్రియ కథాధోరణి కనుసరించియున్నది.

వసంతవర్ణనములో

మహిళామండలమంజులభ్రమరకామర్దంబు శ్యామాముహు
ర్ముహురున్మీలితపత్రభేదనిపుణంబుం బద్మినీకంకణ
గ్రహణాపాదియునై సగంధవిటప్రాప్తిన్ విజృంభించుచున్
విహరించెన్ మధుమత్తగంధవహ మవ్వేళన్ వనాంతంబునన్.

துன்னுபைங் கொடியின் சென்னித் தூயபன் மலரு திர்த்தும்
உன்னருந் தளிரின் மேய வுருவினைப்பிடித் தகலத்தும்
மன்னுகோகனக கண்ணார் தோட்டினை மகலத்தும் தென்றல்
என்னுமாமத்தின் வந்தா னிணையிலா விடனே யாகி 19 வசந்தப்படலம்.

కవి యిందలి మహిళయనుటకుఁ బైడితీగ యనియు, పద్మిని యనుటకుఁ బద్మాక్షి యని వ్రాయుచు భ్రమరకపత్రభేదకంకణశబ్దముల స్వారస్యమును వదలెను.

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శ్లేషలు గలపద్యముల భాషాంతరములో ననువదించుట కష్టము. అయినను ద్రవిడకవి కొంత శ్రమించి చాలవఱకుఁ జమత్కృతిని బోషించె. గిరికా వసురాజులసురతాంతవర్ణనమున నాంధ్రములో

శా॥ భూనాథాగ్రణికిన్వధూమణికి సంభోగాంతసౌఖ్యంబు బ్ర
హ్మానందానుభవంబుఁ దెల్పె ననవద్యంబై యవేద్యాంతరం
బై నిశ్లేషకలాపమై క్రమవిముక్తానేకబంధానుసం
ధానంబై యపునర్భవప్రభవఖేదంబై విజృంభించుచున్.

நரபதி தனக்கும் இன்ப நாரிக்கும் போகாந் தத்தில்
விரிவுறு பிரம்மா னந்த மேவிய தவித்தை யின்றாய்ப்
பெருகிய காரண பந்த மின்மையாய்ப் பேசொணா
யுரைதரி னகவருத்த மொழிந்ததாய் மிகவிளங்க—50 மீட்சிப்படலம்.

ఇందు సురతాంతసుఖము బ్రహ్మానందముగా వర్ణింపఁబడియె. అవేద్యాంతరం బనుటకు అనిర్వాచ్యతరంబనియు, అనవద్యమనుటకు నవిద్యారహిత మనియు, పునర్భవభవము(నఖక్షతము)లవలన ఖేదములేని దనుటకు "అహావరుత్తం, నహావరుత్తం." అని యక్షరశ్లేషచే నర్థము ద్రవిడకవి సాధించె. తెనుఁగులో ననవద్య మనుటకు మాఱుగా ననవిద్యంబై యని యుండవచ్చును. అవిద్య లేనిది బ్రహ్మానందము. సుఖరూపమువలెఁ దోచు కృత్రిమసుఖము లేనిదని సురతార్థమునఁ జెప్పవచ్చును.

ఇట్లే యెన్నియేనియు నుదాహరణములు చూపవచ్చును.

ఇందు ద్రవిడకవి పేర్కొన్న బాలయ్య తండ్రి వీరబాలయ్య తాత రామకథ రచించినట్లు తెలుపఁబడియె. పిడుపర్తి బసవసుతుఁడు బసవప్ప రచించిన నిరోష్ఠ్యరామాయణము కలదు. బాలయ్యసుతుఁడు బసవన్న ప్రభులింగలీల విరచించె. ప్రౌఢరాయలకాలములో నుండినపెదసోమయ్య కేడవపురుషుఁ డగు బసవప్ప 1600లో నుండుట యసంభవము కాదు. తత్ప్రపౌత్రుఁడు బాలయ్య సుమారు 1680 కాలములో నుండవచ్చును. నిరోష్ఠ్యరామాయణము పంటకుల చింతభూపతి కంకితమయ్యె. పంటకుల తిమ్మభూపుఁ డతని వంశజుఁడగునేమో. అతఁడే ద్రవిడవసుచరిత్రకుఁ గారకుఁడు. మాతులనమశ్శివాయయ్య కవి కన్వయిూపక బాలయ్యకు విశేషణము గాఁదగునో యని సంశయించెదము. తిమ్మప్రభువాసస్థానము వాలిగండపుర మను బ్రహ్మదేశము.

మూలముతోఁ బోల్చి చూచి పద్యముల ద్రవిడముననుండి యెత్తుటకుఁ జాల సాయముచేసిన మాసహోద్యోగులును ద్రవిళభాషాపండితాగ్రేసరులు నగు టి. పి. పళ్ణియప్పపిళ్ళగారికి మాయభినందనము సమర్పించుచున్నారము.

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ఐరావత చరిత్రము

శ్రీ వేంకటేశ్వరవిద్యాపరిశోధకమండలి పుస్తకాలయమునఁ గొన్ని లిఖిత గ్రంథములు సేకరింపఁబడియె. అవి సంస్కృతాంధ్రద్రవిడభాషలలోఁ గలవు. ఆంధ్రవాఙ్మయమునకు సంబద్ధము లగునొక కొన్నిటి నిందుఁ బేర్కొను చున్నారము.

ఐరావతచరిత్రము. ఇది చెన్నపురి ప్రాచ్యలిఖితగ్రంథాలయములో నుండు మాతృక ననుసరించి ముద్రింపఁబడియె. అందుఁ గవికాలాదుల నిర్ణయించుట కనుకూలము లగుపూర్వాపరభాగములు లుప్తము లగుటచే నాగ్రంథకర్తవిషయ మేమియుఁ దెలియదయ్యె. సాహిత్య పరిషద్భాండాగారములో నున్నప్రతి కొంచె మధికభాగము కలదగుటచేఁ గవి త్రిపురాంతకుఁ డని తెలిసినది. అతఁడు సుప్రసిద్ధుఁ డగు రావిపాటి త్రిపురాంతకుఁడు గాఁడు. తన్నామధేయుఁ డతఁ డెవ్వఁడో యని కుతుకపడుచుండ దక్షిణదేశమున సంపూర్ణ మగుమాతృకయొకటి లభించె. అది చెంగల్పట్టుజిల్లా తండ్రగ్రామములో నుండుప్రఖ్యాతవైద్యులయింట లభించెను. దానివలన మఱికొన్నియంశములు తేటపడఁగలవు. గ్రంథారంభములో—

శ్రీకాంతాకుచకుంకుమాంకితశుభశ్రీయుక్తవిస్తారవ
క్షోకాండం బగుచున్నకౌస్తుభమణిస్ఫూర్తుల్ ప్రకాశింపఁగా
లోకంబుల్ కరుణాకటాక్షముల నాలోకించులక్ష్మీశుఁ డ
స్తోకస్ఫూర్తిని గాఁచుఁగాత సుజనస్తోమంబు నింపొందఁగన్.

అని యాశీర్వాదరూపమంగళమును గూర్చె. ఇందు వక్షోకాంశము అని యున్నప్పుడు వక్షఃకాండ మని గైకొన్న వ్యాకరణమును, 'అకాండ' యని గ్రహించినయెడల యతియుఁ గక్కుఱితి యగును. అకాండము=తక్కువగానిదని యర్థమగునేమో లేక కృత్యాద్యవస్థ కిది పాల్పడియెనా? రెండవపద్యము శివస్తుతిహృద్యము.

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కలితజటావలిం బొలుచుగంగఁ గనుంగొని గౌరి యీశునిన్
నెలకొని హస్త మెత్తుటయు నెట్టెపుఁబాము శిరోమణివ్రజం
బుల నొగి వేయుమస్తముల మున్నిడి నెత్తుడు నై వరించు భీ
తిలి తనుఁ గౌఁగిలించిన మదిం భయ మంది శివుం భజించెదన్.

దీనిలో లేఖకదోషము లుండుటచే నర్థము తెల్లముగానేరదు. గంగయునికిఁ జూపి శివుఁ బ్రత్యక్షాపరాద్ధుని జేయఁ బార్వతి చేయెత్తగా భీతిలి శేషుఁడు తన్ను రక్షించుకొన వేయుపడగల నెత్తుకొనఁగా నద్రికన్య భయరసముతో భర్తను గౌఁగలించుకొనఁగా నతఁడును భీతి నెందెనఁట. ఇట్లు భీతిపరంపరాప్రకాశక మగు పురాణదంపతీవిలాసము కవి భజించుచున్నాఁడు. ఇందు మానోన్ముఖమయిన పార్వతీ సముద్యోగము భయపరాభూతమై శివున కాలింగనసుఖముతో ధృష్టతాచ్ఛాదనము గలిగించె నని వర్ణించి యించుక చమత్కృతిగర్భముగాఁ గవి భజించె. మూఁడవపద్యమున బ్రహ్మ నిట్లు కవి సంస్తుతించె:—

ఆమేధాధికపద్మమధ్యమున సత్యాసీనుఁడై ఋగ్యజు
స్సామాథర్వణవేదముల్ తనకు భాషామాత్రముల్ గాఁగ వా
గ్భామామానసహంసమై భువనముల్ భావించుటల్ క్రీడలై
భీమాబ్జాత్ములయొద్ది యానలువ నేఁ బెంపారఁ గీర్తించెదన్

వాగ్దేవతావాల్మీకివ్యాస సంకీర్తనానంతరము.

సన్నుతభారతార్థములు సర్వము వర్ణసమృద్ధిఁ బొందఁగాఁ
గ్రన్ననఁ బద్యరూపమునఁ గావ్యముఁ బొల్పుగ నంధ్రభాష సం
పన్నతఁ జెప్పి యెల్లెడలఁ బ్రస్తుతి కెక్కినపుణ్యమూర్తులన్
నన్నయభట్టతిక్కకవినాథులఁ గొల్తుఁ గవిత్వసిద్ధికిన్.

“ అని యిష్టదేవతాప్రార్థనంబును బురాతనకవీంద్రస్తోత్రంబును ” సలిపి ప్రబంధరచనాకుతూహలి యైనట్లు చెప్పుటచే భారత శిష్టభాగము రచించిన యెఱ్ఱప్రెగ్గడ నేలవిడిచెనో యెఱుఁగరాదు. తరువాతఁ గావ్యరచనోద్యోగియై “భారత ప్రబంధాంశంబును గుమారవ్యాసప్రోక్తంబైన యైరావత చరిత్రంబు నాంధ్రభాష విరచితంబు సేయంబూని—

సురుచిరాపస్తంబసూత్రపవిత్రుండ భారతీశ్వరపాదభక్తిరతుఁడఁ
బ్రకటితాంగిరసబార్హస్పత్యమానభారద్వాజగోత్రవిరాజితుండ

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ఘుటికభైరవకృపాగుణలబ్ధసత్కవితారూఢసంశోభితాన్వయుండ
షట్కాలశంభుపూజాప్రవర్తనశాలి యనునట్టి యమృతనాథయ్యసుతుఁడ.
జగతిఁ బ్రఖ్యాత మగుకరయుగయుగంధ
రావధానమహాబిరుదాంకితుండ
సుకవిమాన్యుండ విమలయశోధనుఁడ
నమృతకవిత్రిపురాంతకాఖ్యాఘనుండ

అని త్రిపురాంతక దేవున కంకితంబుగాఁ దత్సనాముఁ డీకృతి రచించె.

పై పద్యముచే నీత్రిపురాంతకకవి యమృతనాథసుతుఁడు బ్రాహ్మణుఁడనియు శివపూజాధురంధరుఁ డని స్పష్టమగుచున్నది. కర్ణాటభారతమును షట్పదీచ్ఛందమునఁ గూర్చిన కుమారవ్యాసకవి క్రీ-శకము 1510లో నుండినందున నీకవి పదునాఱవ శతాబ్దివాఁడై యుండవచ్చును.

దుర్యోధనాది సుతశతంబు త్రవ్వితెచ్చిన మంటితో నేర్పఱచిన గజమున నైరావతారోపణమునేసి గాంధారి గజవ్రతమొనర్చి తోడికోడ లగుకుంతికి జ్ఞాతిత్వముచేతను మదాంధయై యవజ్ఞ నూపఁగా నదియు నవమానఖేదావకుంఠనముతోఁ దలవాల్చి యొక్కపజ్జ నుండ నర్జునుండు తత్కారణం బెఱింగి యీర్ష్యాక్రోధావిష్టుఁడై సాక్షాదైరావతము నింద్రునకు వీరలేఖ యంపి తెప్పించి సర్వకామినీసమక్షమున సాక్షాదైరావతవ్రతము కుంతిచే నడపి గాంధారికే కాక దుర్యోధనాదులకును దీర్పరానిఖేదావమానముల వినిమయము సేసె. ఈకథ బాలురకు వీరరస ముత్పాదించుచుఁ బండితులకు క్షణకాలము "వామాః ఫల స్యాథయః" యన్న తత్త్వార్థస్మరణతో విస్మయము గలిగించుచుండును.

గద్యమున శ్రీమద్ఘుటికభైరవప్రసాదలబ్ధకవితావిశేష ధురీణస్తోమ నయనాంగుళీ ఘంటావధాన ప్రవీణ సమస్తాభిధాన నిర్మాణ కలియుగ గంధేభాభిధ బిరుదాంకసుకవిజనస్తోత్రామృతకవిపుత్ర త్రిపురాంతక ప్రణీత మని యున్నది. ఇందు నయనాంగుళీ ఘంటావధానమన నేమో దాని తత్త్వ మెఱుఁగఁజాలము. అభిధాన మన నిఘంటువు. ఆయర్థమే కవిసముద్దిష్ట మయినచో నితఁడు రచించిన సమస్తనిఘంటు విప్పుడు గానరాదు. ప్రేమాభిరామాదులు రచించిన రావిపాటి త్రిపురాంతకుఁ డనుమహాకవి త్రిపురాంతకవాసి. ఘుటికభైరవమూర్తి యేగ్రామమునఁ బ్రతిష్ఠితమయ్యెనో తెలిసినయెడ నిక్కవివాసస్థల మెఱుఁగనగును.

మా. రామకృష్ణకవి

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